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MONTHLY

SEPTEMBER

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Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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September, 1942



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Editorial Notes . . . —

It is not as an exclamation the writer of Hebrews joins these two words. Is there the possibility of arranging any five English letters into a more important declaration?

God Is!

The little phrase speaks of God's existence and by implication of His personality.

He is not an atmosphere or a mere force, but God is!

Just a glance at your Bible will reveal entire mountain ranges of truth connected with the phrase "God is." God is love and God is light. Be sure to blend these or you may have a sentimental deity instead of a God of balance, equity, and righteousness.

But there are two ideas in Psalm 118 comforting in content and current in timeliness. For war days hold to your heart these two declarations, "The Lord is my strength," and "The Lord is my song" (Ps. 118:14). What more do you need? Having the Lord you have all needed strength to undertake and endure to work or wait. And as you go on you have a song. You noticed it is not said He furnishes strength and song, but He is!

V

In the extraordinary problems the Church faces in war days, pastors and leaders hope there will be no let down that may later mean the defeat of the Church.

The "Let Down" of the Church

As we see it, there is one place of special danger and that is in the matter of evangelism. During the other war many churches lost their evangelistic zeal through neglect or occupation with other tasks, and some of those churches never recovered!

There will be many temptations to let down on soul-winning. Many church members will be busy in war work. There will be local transportation problems. And there will be extra demands on purse and strength and time. But for its own preservation the Church must evangelize.

Churches should plan the usual or some unusual evangelistic meetings. The pastor should attempt—appoint—prepare—advertise—organize—agonize—everything to the end that men shall meet Christ in salvation.

Large chunks of population will be displaced. Churches in areas of war industries will have added burdens. Deliberate and well planned attempts should be made to reach the war workers.

Thought should be given to unusual places and unusual methods of evangel-

ization. Present problems can lead to future victories if the Church will go to it and stick at it for the glory of Christ and the good of men.

V

The memory of Dr. James M. Gray is still gratefully held by the Moody Bible Institute in Chicago, and by thousands of friends and former students around the world. September brings the anniversary of his death, and we would pause a moment right here to praise God again for His useful and honored servant, James M. Gray.

Our first article this month is old and yet new. Written by Dr. Gray nearly twenty-five years ago, it is full of meat and meaning today.

It is interesting that this great Bible student and teacher should have written then a message so appropriate now. The man who believes the Bible doesn't have to join in the chorus made so popular by an unexpected war, "How My Mind Has Changed During the Past Ten Years."

Hurrah for Gray and for Torrey and for Moody! And for every other soul, unknown or well known, who believes God and His Word and is ready to stake destiny on the truthfulness and faithfulness of God. Once again there is confirmation of D. L. Moody's life verse, "He that doeth the will of God abideth forever" (1 John 2:17).

V

In an old book published in 1888, we recently came across this paragraph:

"Mr. D. L. Moody, of Chicago, who came to the army as delegate early in May, was successful in establishing a daily prayer meeting in the basement of the Second Presbyterian Church of Nashville, on May 10—a meeting of remarkable character, which was continued until the work closed in the summer of 1865."

The book is titled *Incidents of Shot and Shell*, by Edward P. Smith, and is a recital of incidents under the operation of the Christian Commission during the War Between the States. By the way, if any of our readers has a copy of this in storehouse or attic, we would be glad to have it for the library of the Moody Bible Institute. The copy we are now reading is borrowed.

This book is not a recital of Moody's work during the war, but he does appear in connection with several incidents. The

significant thing in the historical paragraph quoted is that "D. L." so believed in the value of prayer that he inaugurated a "daily prayer meeting in the basement of the Second Presbyterian Church, Nashville," which evidently operated more than two years.

Oh, for some daily prayer meetings in America in this hour of trial! Why not open your church for some period of prayer at noon, at night—every day, or one day a week—but at some time during the week have an appointed season for united intercession? Our hope is not in machines or men, but in God.

V

You have never heard of one? Well, neither have we, yet there must be some, at least in the intellectual realm.

How often have you heard this concerning some modernist, "I heard him preach, and he certainly is coming back to the faith." Or, "Hear this from the pen of Dr.—. Doesn't it sound as if he is a real believer at heart?" Stuff and nonsense!

Praise God, if and when an unbeliever becomes a believer. We should pray for them as we pray for other sinners, but we might as well face the fact that it is much easier to turn from the intoxication of liquor than from the intoxication of popularity.

The other day, a woman quoted a polished preacher who has to date consistently cast his influence against faith in the Bible as the Word of God, and whose major emphasis has been ardently pacifistic. The quotation would lead one to believe he was no longer a pacifist and had become a Bible believer. But, of course, being a pacifist nowadays isn't popular, not even safe. So the brother has changed his mind. And he'll change it again.

While the fundamentalist sings, "My Anchor Holds," the modernist sings, "My Anchor Floats," and in between stands the middle-of-the-roader, saying, "Goodness me, an anchor should be solid and heavy, but after all rubber has its value." Yes, it does. Uncle Sam says scrap rubber is worth a cent a pound. What a grand addition to the scrap rubber pile these floating anchors would be!

The time for "I think," "I hope," "as it were," "so to speak," is past. Now is the time for "I know whom I have believed."

V

Here is part of a letter from a Presby-

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terian official as he writes of a need. We wonder how many of our readers are giving a kindly thought to the Christians, Japanese and others, who are in concentration camps. No doubt many of these are entirely loyal to their adopted country, but the government finds it necessary to keep them under surveillance. This is war.

But now to the letter:

"As I have traveled from place to place, visiting the seventeen centers where Japanese are now concentrated, I have been impressed over and over again with the fact that here is one of the most strategic places to present Christian truth. There are more than seventy-five ministers scattered throughout the various assembly and relocation centers, all of whom can read English readily. However, there is a real dearth of proper evangelical literature. As one who for many years has, as a missionary, enjoyed the MOODY MONTHLY, I covet this fine magazine for these Christian leaders. Indeed, it would be a means of reaching a very large number of people, as these men are all active in the gospel ministry. Do you have any plan in mind by which the magazine could be furnished to the pastors?"

The response will be to send the MONTHLY free to the complete list, with the expectation that some Christian friends will underwrite the expense. But in our reply we wrote: "In addition we would like to send little libraries of Colportage books for these Japanese leaders to circulate among their people. These also to be supplied without cost."

Thank God for the privilege of sharing in some little way in such a big field. Please pray with us about the whole venture.

V

The communists have not gone out of business in America. In fact, they are digging in for a grand campaign when the war is over. In the meantime they continue using every organization where they can get a hold, and giving fancy names to organizations they may bring into existence.

The particular reminder of these tactics is the press release of a certain organization which urges citizens to petition the President of the United States to rescind the order of the Attorney General for the deportation of Harry Bridges. As usual, several preachers, professors, and other social theorists are on the committee.

We are not now dealing with the prime issue raised by this group, but we were amused, or at least interested, by one naive statement in the document presented as "an open letter to the President of the United States of America." Here it is and it's a classic:

"The constitution of the Communist Party, adopted in 1938 and a matter of public record since that time, declares its unequivocal opposition to any 'clique, group, circle, faction, or party which conspires or acts to subvert, undermine, weaken or overthrow any or all institu-

tions of American democracy.'"

Shades of Munchausen and Marx!

V

This letter addressed to the MONTHLY tells its own story:

"Recently there appeared in MOODY MONTHLY an article dealing with the importance of the minister's visit. This very important duty of the pastor seems to be neglected more and more.

"I am thoroughly convinced that the visit of the minister is more essential to the welfare of the church than even the morning sermon on the Lord's Day.

"I will give a year's subscription to MOODY MONTHLY to the pastor writing the best letter on the subject, 'I Have Found It Pays to Visit.'"

"Do you think this would interest your readers?"

Yes, we think this would interest our readers, and we would be glad to receive such letters. No doubt the winning letter should be published, so send them in.

V

Our readers are accustomed to many unusual appeals during these days of war and its emergencies. Here is one that has nothing directly to do with money.

Tires! Help!

Tire rationing will be very hard on the Moody Bible Institute unless some method is found to meet the tire needs of our field men. The regional representatives, for instance, are the connecting link between the Institute and many of its friends. If their calls must cease, then their ministry and Institute income will be sharply curtailed.

Then, too, Irwin A. Moon, of the Extension staff, who is bringing the gospel to great companies of soldiers and sailors, must have his car and trailer, for he uses more than two tons of equipment. This means six tires at a time.

Now, here is the question. If you plan to store your car you may have one or more tires in good condition; for instance that spare tire you have kept so carefully. Instead of allowing those tires to decay (and they will deteriorate quickly as they stand), will you not sell them to us at a fair price, or give them to us if you can afford to do so? If the tires are a present, send them along, and be sure of our gratitude. Otherwise, write us sizes, condition, and suggested prices.

This is really a very serious need. Of course the government needs tires also, and we would not do a single thing to get in the way of the war effort, but so far Uncle Sam is not asking for your tires. We are asking, and they will be a real contribution to the Lord's work. Please address Bureau of Maintenance, Moody Bible Institute, 153 Institute Place, Chicago, Ill.

V

The writer was speaking on the Holy Spirit in the great auditorium at Ocean Grove, N. J., when this thought suddenly

became part of his message. The powerlessness of the Church is explained by the treatment given the Holy Spirit. At times He is ignored or denied, but in one particular He is defied.

Those who deny the inspiration and authority of the Scriptures are challenging or defying the Holy Spirit, for He has set His own signature to this Book. The apostle Peter explains the Old Testament as coming from the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

And as for the New Testament, it is enough to say that our Lord identified its writing with the Holy Spirit. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will show you things to come" (John 16:13). "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Of course, for many years we have seen the fact of the Spirit's responsibility for the Scriptures, but there now is borne in upon us the dreadful sin and crime of those who cast their influence against the Bible. It is direct defiance of the Holy Spirit.

Let every believer read again with confidence Paul's declaration, and let every unbeliever read it with trembling, "For we can do nothing against the truth, but for the truth" (II Cor. 13:8). Some of us can say reverently to the Spirit of God, even as we say to the Son of God, "Thy Word is truth."

V

Tire shortage, gasoline rationing, with other travel obstacles, all make for staying at home. More time at home should mean more time for reading—and that means more time for the MOODY MONTHLY.

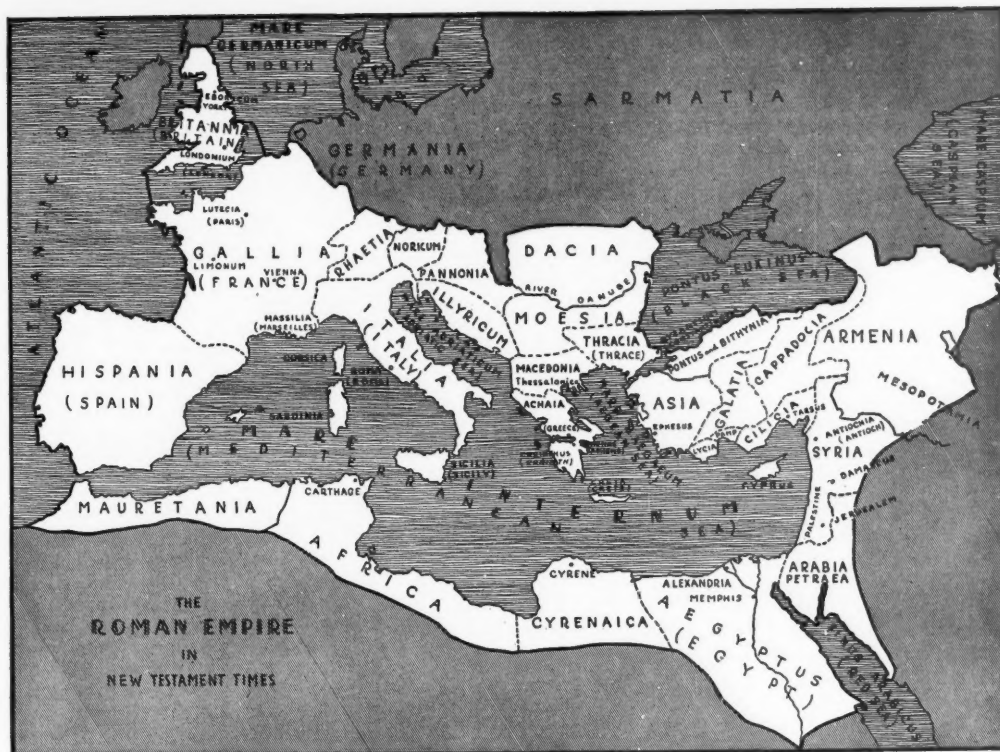
The MONTHLY has had amazing growth during the past few years, but its field is far from exhausted. This issue will find its way into some 60,000 homes. At this writing the subscription list is well above 55,000, and still expanding.

One fine brother recently sent us a check for 120 subscriptions, and these were business connections. He presented the magazine with the prayer that it might be a blessing in the lives of these recipients.

Perhaps you would not care nor could you afford to present a subscription to so many. But at the introductory rate of eight months for a dollar you could do a kindness to five of your friends for five dollars. Do this at once, and your friends can get started on the informing and interesting series of articles, "The Story of the Scofield Reference Bible."

A Christian isn't a tourist in this world; he is a pilgrim. The tourist goes out to see the sights; the pilgrim goes to Nazareth, to Calvary, to the tomb of Jesus, and he won't be turned aside.—William Evans.

Moody Monthly



Dr. Gray, late president of the Moody Bible Institute, was known to the Christian world as an outstanding Bible teacher and author.

FOR nearly a hundred years there lived in England a Bible teacher, seer, and student of prophecy named Benjamin Wills Newton. He died just prior to the present war (the first World War), at the ripe age of ninety. In 1855, during the progress of the Crimean War, he published a tractate to show from the Scriptures that the struggle between the western powers and Russia must result in the triumph of the former, a prophecy he saw fulfilled.

The German empire was not then in

Why Germany Cannot Rule the World

By Rev. James M. Gray, D.D.

This article was written and first published in the Christian Herald in 1918 during World War I.

evidence, and indeed, the name of Germany is mentioned only once in the tractate. But if it were now rewritten, and "Germany" substituted for "Russia" throughout its pages, few other changes would be needed to make it fit as perfectly into present conditions as it did into those of sixty odd years ago. In other words, the reason fundamentally, why Russia could not control the world then, is the reason why Germany cannot control it now. The present address, though original in that its author is alone responsible for it, is nevertheless in essence a repetition, though in much abridgment, of Mr. Newton's work.

Europe for a long while has been minus a controlling center, a balance of power. Prior to the present period, the will of Great Britain and France unitedly expressed was determinative of most European questions. But when the

strength of France was impaired, as at the time of the Franco-Prussian war, no such controlling force remained. Gradually, however, France has been regaining her former position with England, and at the bottom of the present war is Germany's purpose to offset the results certain to follow in that case. But she cannot finally and permanently achieve her aim; not because she lacks the force, or the organization, or the advantage of temporary success, but because a higher power than she or any other nation has decreed otherwise.

It is the divine prophecy recorded in Daniel 2 that enables one to speak thus

confidently. It was given to Daniel by God at a time when controlling power was being withdrawn from his nation, Israel, and committed by God to certain nations of the Gentiles. This power had been given to Israel away back in David's day, but because of her transgressions it was now being transferred for the time being. This transfer, be it noted, was not to the other nations of the world indiscriminately; not to others which through their own strength might be able to grasp and retain it, but to certain and particular nations which God Himself indicated and to which He gave, and would continue to give, the power to execute His will.

These nations were symbolized in a colossal metal image seen in a dream by Nebuchadnezzar, the king of Babylon, and which Daniel the prophet was enlightened and empowered to interpret. Scripture itself identifies the nations that are meant—or rather empires as we now call them—as being in succession, Babylon, Persia, Greece, and Rome. For the supreme power of the first, compare Daniel 2:37; the second, Ezra 1:2; the third, Daniel 11:3; and the fourth, Luke 2:1.

Quoting Newton: "The sovereign controlling power of earth which was first vested in Nebuchadnezzar, king of Babylon, next in Cyrus of Persia, afterward in Alexander of Greece, descended at last to the emperors of Rome; and within the territory once ruled by them, that sovereign power resides, and there its home will be until the Gentile image comes to an end and forgiven Jerusalem becomes the 'City of the Great King.'"

By the "Gentile image" he means that image which Nebuchadnezzar saw in his dream, and the interpretation of which afforded the occasion of Daniel's prophecy. By "forgiven Jerusalem" he means the ancient city of Palestine restored to Israel and occupied by her when she shall at length have become reconciled to God through the acceptance of the crucified Jesus as her Messiah.

"Accordingly," he goes on to say, "during all the rude shocks which the Roman empire has received, the supreme determining power of earth has never left its boundary. Invading tribes have never succeeded in removing the seat of power outside its limits. Such tribes have either lost the authority they temporarily possessed, or else in order to retain it, they have abandoned their primeval seats and sought a new home within the divine prescribed area." This the Turks did when they left their primeval seats for Constantinople.

I may be pardoned a digression here to say that while some biblical scholars question the application of the fourth empire to Rome, nevertheless such has been the orthodox application from the beginning. It was early expressed by Josephus in his *Jewish Antiquities* by a majority of the Church Fathers, by all the expositors of the Middle Ages, and by a majority of the moderns. Among these last some of the best known are Lange, Hengstenberg, Havernick, Hofmann, Kell, Gaussen, Auberlen, Klefoth, Pusey, Barnes, Faussett, and Tregelles. The

great Joseph Mede, an English theologian of the seventeenth century, first of his countrymen to attempt an explanation of the book of Revelation, places the application of the fourth empire to Rome as among the axioms of prophetic interpretation. "Having so good ground in Scripture," he says, "it is with me little less than an article of faith."

Now the point is that Germany, if we except the southwestern corner of her land, was not represented in Nebuchadnezzar's image; in other words, she never became a part of the Roman empire. Hence the impossibility that she should be finally and permanently victorious over those nations which are so represented. That is not to say that she may not for a time be permitted as a scourge to successfully assail them, or even temporarily to occupy or control a portion of their territory as at the present moment; but this is something different from becoming the mistress of those nations, and holding through them the determinative power of the earth.

There may be a long and difficult con-

flict still ahead, for the progress of events in the divine calendar is sometimes hindered by things beyond our ken; but so far as the end is concerned, we can say with the inspired prophet, "The dream is certain and the interpretation thereof sure" (Dan. 2:45).

Speaking of the things beyond our ken recalls the mysterious tenth chapter of Daniel, where it is revealed that centuries ago, when in the providence of God the time had come for the Persian empire to succeed the Babylonian in the place of power, the angel of God was sent to confirm and strengthen Persia, but was resisted and hindered by the powers of darkness for the space of twenty-one days. The representative of the powers of darkness in this case was called "the prince of the kingdom of Persia."

It is true, in other words, that not only in an individual sense, but nationally as well, "we wrestle not against flesh and blood [merely], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places" (Eph. 6:12). These heavenly places are not those of which we conceive as the dwelling place of the unveiled presence of God, of His holy angels, and the "spirits of just men made perfect," but those which for the time being are possessed by the evil angels and Satan, who is at their head.

In the crisis of the Persian succession, Michael the chief prince, or the archangel, as we are told, came to help the angel of God against the spiritual "prince of the kingdom of Persia," and success followed: or, as the angel of God himself said to Daniel, "I remained there with the kings of Persia" (Dan. 10:13).

There is an intimation in the same chapter that a similar spiritual conflict ensued in the region of the heavens when, later, the succession was about to pass from the Persian to the Grecian empire; for Satan does not purpose that God shall have His way if he can prevent it. Little do we know, therefore, the seriousness of the warfare now raging in the heavenly places as well as on the battlefields of France.

Mr. Newton reminds us that just before the Roman empire was established as the mistress of the world, it had to pass through one of its most severe and dangerous struggles with an earthly prince, to whom the Kaiser may well be compared. Mithridates was his name, and his influence extended along the coast of the Black Sea to the Caspian. The prize contended for was Asia Minor and the East, the same as it is today. A terrible warfare was conducted, but he was overcome. And now, if the moment has arrived, as symbolized in the Gentile image, when the limits of the Roman empire are again to appear, may we not expect another struggle not unlike the first?

The effectual revival of the East, and the recognized appearance of the Roman (Continued on page 13)



An Evening Revery

By Fred Scott Shepard

As sinks the glowing sun
Into the amber west,
And evening shadows fall
Across the ocean's breast,
Bespeaking sweet repose
From toil and weariness,
So in God's wondrous love
Our souls find quietness,
And hearts beset by fears,
Find perfect peace and rest.

Starvation by Philosophy*

"Failure to teach and to accept God's truth is the reason for the collapse of our civilization."

By

JAMES E. BENNET



THAT the whole world is in a tragic muddle, with perplexity and fear on every hand, cannot be denied by anyone capable of observing. But there is great difference of opinion concerning the cause of this state of chaos in which our much boasted civilization finds itself.

The two great bulwarks of civilization were the Christian churches and our public school system of education. These were expected to develop increased power, and thus maintain our much boasted progress in the commercial arts and sciences, and the gentle art of living peaceably with all men. But all the time there were the direful prophecies "that in the last days perilous times shall come" (II Tim. 3:1), and civilization shall crumble into dust; that the Christian religion of our fathers will degenerate into a "form of godliness, but denying the power thereof." As for education, the people shall be "ever learning, and never able to come to the knowledge of the truth."

People scoffed at such a prophecy, saying, "It can never happen here," and even boasted, "Fifty million Frenchmen cannot be wrong." But the impossible occurred, and today we find ourselves well advanced into the perilous times of the last days. We are astounded at the apostasy of many churches, the radical and subversive teachings of many of our schools and colleges, and the general breakdown of our civilization, which was founded upon so-called "culture" and man-made philosophy and false science.

What we have failed to teach and to learn as a nation is God's definition of "the knowledge of the truth." "For there is one God, and one mediator between God and men, the man Christ Jesus; who

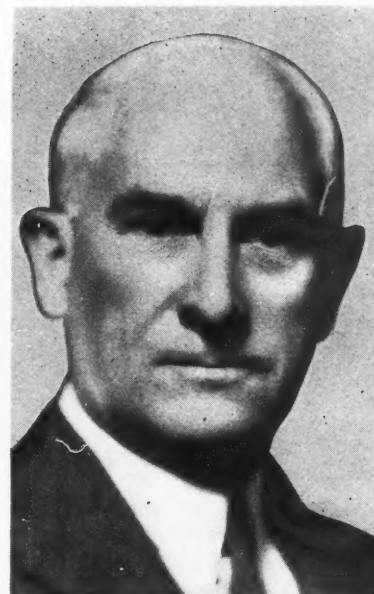
gave himself a ransom for all" (I Tim. 2:5). This is very simple and easily learned, but it is not taught in our schools and colleges, except in those few known as conservative or fundamental colleges. Failure to teach and to accept God's truth is the reason for the collapse of our civilization. The world is learning more and more about many things, but is "never able to come to the knowledge of the truth." Our young people have grown up ignorant of God's truth and they have become rebels against God and all of His teachings, even to a greater extent than most of us realize. So that today apostate churches and atheistic colleges, with their subtle, false teachings, are really undermining our civilization by leading our youth farther and farther from God and the knowledge of His truth.

I RECENTLY MET A YOUNG WOMAN whose story, I believe, is a fair sample of the effect of such false teaching. I have had her write an outline of her history. The one great difference between her and the vast majority of ungodly college students is the glorious fact that she was finally saved by accepting Jesus Christ as her Saviour. She writes:

"My story begins in a consecrated Christian home where Jesus Christ was Lord. But in my college days I was led to believe the Bible was a collection of myths, tales, and folk wisdom rather than the Word of God, for I was no longer sure of the existence of a personal God. I thought I saw, by studying psychology, that my beliefs and attitudes had been 'conditioned' by early training, and that I must root out this conditioning if I would discover truth. Thus by the time I graduated, I had closed my Bible, turned my back upon church doors, and set myself to get rid of 'Christian illusions,' whatever the cost.

"How was this possible in a church college with a reputation for orthodoxy? you may well ask!

"At the time I attended, the outward form of godliness was apparent. No



Mr. Bennet, of New York City, is a prominent lawyer and Christian leader.

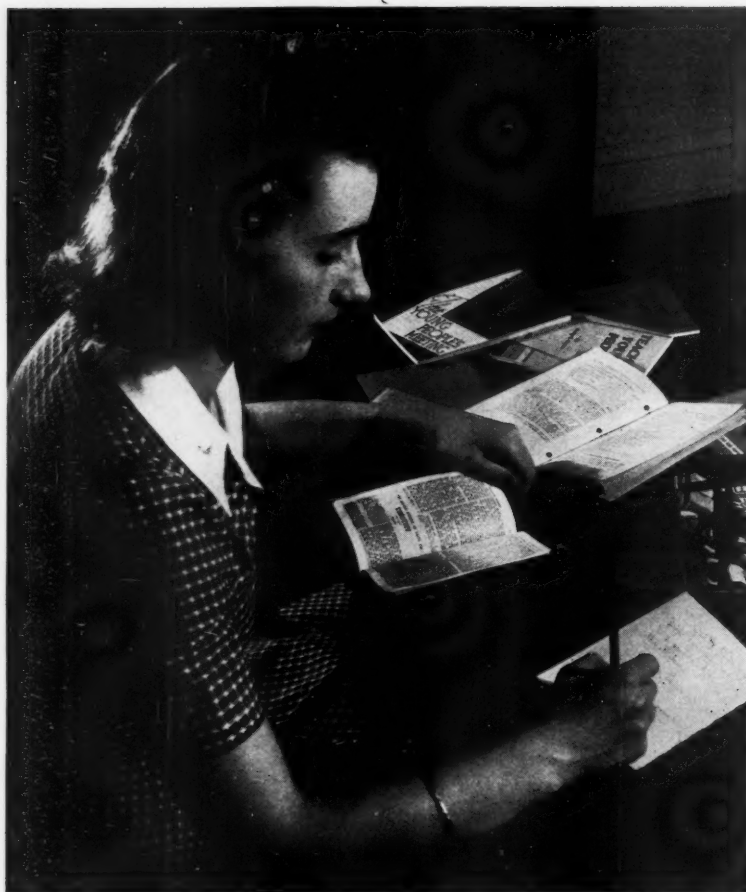
smoking was allowed on the campus, no dancing, no cards. Children of missionaries were often in the student body; the mission field boasted several alumni.

"Bible was a required course in the freshman year. I sailed through on the knowledge of it that had been thoroughly fixed in me in childhood. I took comparative religions from a 'brilliant' visiting professor, a study which concluded that Christianity was superior to any other religion so far discovered or invented by man. The course was a definite help to me in putting religion into the museum. Let the weak take the crutches; I would face life on my own two feet.

"Public speaking was also required, two years of it. The department was then the strongest in the college. The plays given each year were events for the countryside. My drama course drilled us in the objective point of view. I welcomed it as valuable training in my search for truth.

"The head of the English department

*This message was delivered at the annual Founder's Week Conference, Chicago.



A working knowledge of the Word of God makes for a balanced and fruitful life.

Hinsey Photo

was rumored to be leaving because as an atheist he found our campus too stuffy. I crammed my schedule with his courses, wanting the full benefit of his brilliant intellect. I obtained permission to enter his senior seminar, though still a lower classman. There we discussed the plays of Bernard Shaw and kindred works. We were lifted to high realms of philosophy from which we looked with pity upon the illusions of the churchgoers. We began to classify them, with few exceptions, as hypocrites, criticizing their failures to measure up to their ideals, regarding them as unthinking creatures of habit. The English professor encouraged us in this independent thinking and our courageous attitudes.

"The psychology professor was a gentle, kindly soul, a favorite member of the faculty. He advised us to shield our parents from the substance of his psychology lectures, 'since their static brains could not adapt themselves to modern ideology.'

"A popular faculty member was the professor of political science, who made a point of walking home each Sunday with the Sunday paper under his arm. This open flaunting of the conservatives was much admired by the 'rebels' as honesty in contrast with hypocrisy.

"In gym classes we worked eagerly toward May Day dancing as clouds,

winds, flowers, and phantoms. I thoroughly enjoyed the movement to music and began to question the 'no social dancing' rule. Dancing was rhythm, innocent as trees in a wind. How crude to bar beauty from our lives! I watched girls take a few steps together after gym classes, or in the clubhouse, and wished my parents hadn't been so narrow. One Easter vacation I was invited to a dance being secretly organized by some classmates. I accepted, recalling all I could of such scenes from the weekly movies held at the school. (Dancing is now approved. The sororities have annual dinners at night clubs in neighboring cities. Smoking and cards are no longer taboo. The college thus claims to have met the changing conditions of the world.)

CHAPEL WAS REQUIRED AND ENDURED as an inescapable bore. The main emphases were the growth of the college, the importance of the alumni, and the development of our characters. There must have been an evangelical group somewhere in the student body, but the vital group seemed to be the 'rebels,' and I was drawn to it as having the clues to life. Later I formed a Sunday afternoon philosophy circle. No one seemed particularly bothered. One instructor

had me in for waffles, and asked why so many of the leaders on the campus didn't go to church or Y meetings. (Three years later in New York, she and the French instructor paid me a flying call; they were in the city for their Easter vacation, 'doing' the theaters twice each day, with famous movie houses sandwiched between.) She advised me to hear a famous modernist preacher who might interest me.

"When I went to New York I looked up this man who was putting 'new life into stale religion.' Near the front of a crowded auditorium, I observed the smooth formal program, the neat progression of the sermon. No ragged edges here. All was carefully knit to make

an attractive, intellectual pattern. But at one point the speaker's face muscles became tense, his eyes flashed. He was speaking of folk who still think there is a personal God. The restrained contempt in his voice burst through as he described this narrow conception of a God with a long white beard concerned with human trifles. When the moment was over, the smooth flow of cool thought went on, but the brief interlude was enough. This great preacher might be more palatable to intellectual churchgoers, but he was nonetheless wrangling over or rearranging the interpretation of a book in which he did not believe as it stood. This appeared to me only a slightly more distinguished brand of hypocrisy than average, ordinary churchmen could achieve. Why waste time going to hear ministers trying to make religion sound like something else? I could go to hear lectures by men who didn't need to maneuver to be intelligent, but could speak directly on history, or art, or literature.

"Toward the middle of my sophomore year, my roommate, a senior whose artistic abilities I admired, told me she could no longer believe the Bible. We learnedly agreed that it was sincerity that counted, that each person had a right to her own belief. The impact of her announcement made a tremendous change in me. It knocked away the fears which vaguely shadowed my reading and discussions. D— was an intelligent girl, from a Christian home like mine, as strict in her moral code as I then was, one of the school leaders, not a 'sinner' in any sense. I gained confidence in the ungodly world. The warnings of the 'old fogies' were but ignorance, so I concluded.

"My roommate and I evolved certain guides to living. We posted 'texts' up on our walls and wrote them on our desk blotter. An important one was, 'Nothing's true; nothing matters.' Another, 'Tisn't life that matters; it's how you meet it.' We disposed of the question of sin by deciding that nothing was wrong in itself, but thinking made it so. The world was full of maladjusted people, people who made mistakes through ignorance or poor taste, people twisted by environment. We were superior.

"Two years later this girl went out to

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Africa as a short-term church missionary. She advised me to do the same thing for cultural broadening. She had no thought of souls being saved, and none were through her.

ANOTHER SENIOR FRIEND, the daughter of a distinguished seminary professor, had a reputation for being 'fast,' but I scorned this as gossip. When she taught school near the college, she invited me down for a weekend, and amazed me by her chain smoking.

"A psychology major I knew had a stepmother who wanted him to join church. He did. In the process, he read the New Testament, fascinated by the

known God. We looked it all up in the Bible. 'I never noticed!' she exclaimed. That girl went through the 'sound' college I did, and was, moreover, one of its religious element who had never strayed from the church. Her ignorance of the 'knowledge of the truth' is typical, not unusual.

"It isn't always the openly disbelieving, profane universities and colleges that are the grave danger to young people, particularly young people from Christian homes. So-called Christian colleges with their eyes on accreditation and endowment and standards of the world rather than on the Living Word—dull colleges *on fire for God*, where Scriptures are repeated with fingers crossed, are per-

strange social setup, after 5 P.M., of course, and was constantly discovering views and ways and moral codes opposite to any heretofore known to me. I spent hours molding clay with artists on Union Square, and watched a May Day throng through their smoke. I became an intimate friend in a home on Riverside Drive where the children had been brought up without the shadow of a religious thought. I climbed innumerable rickety stairs to loftroom parties and discussion groups and art sessions of one kind or another. All were concerned with seeking a better world for the masses. I was drawn by the seeming honesty and openness, the digging for facts, the co-operative attitudes, the readiness to

story of Jesus. He went around with the Testament in his pocket, and radiated the charged air of someone electrified by contact with a tremendous power. But after he had a few talks with the psychology chief and other less emotional individuals, the new air and the New Testament disappeared. That senior went on without any faith except of his own making, an eager youth with great ambitions—and in not many years was struggling to overcome a nervous breakdown.

"I counted as one of my closest friends a fine girl with high ideals, who became an excellent teacher. Last I heard, 'united front' organizations, communist controlled, had her interest and support, though she, too, may be disillusioned by now. At the time I heard, I was encouraging this interest.

"Any number of graduates were liberals with no actual faith in a personal God—to judge by their activities and ideas, and not by the church connections down on application blanks and records. Many of these graduates went into teaching, some went into the ministry.

"The large majority of the students followed the routine laid out for them with little thought. Perhaps an incident may illustrate the negative state of affairs—the neither-hot-nor-coldness. Some years after graduation, I met a classmate who had been an active Y member and a professing Christian. She was amazed to hear that I had accepted Jesus Christ as my Saviour a few months before our meeting. She said she knew I was absent from services she went to, but didn't think it meant anything like unbelief. In fact, she guessed she'd never thought much about it. She was intensely interested in a review of my years of vain searching through the wisdoms of the world collected in books and in people.

"One Sunday we went to church together. The minister spoke on 'The Unknowableness of God.' He said no one could know God, and used Paul and Jesus as his final illustrations! He told how Paul had *'knew and worshiped at the altar of the unknown God.'* My companion came out full of praise for the 'wonderful sermon.' I pointed out the lies in the illustration of Paul, and in his saying that Jesus had only partially

haps the more vicious. They represent fissures in the dykes not detected until the whole wall crumbles and the enemy comes in like a flood.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death' (Prov. 14:12).

WHAT FOLLOWED COLLEGE YEARS? I went to New York to work, eager to be at the center of things. I was disgusted because the agency sent me out for a job with a denominational mission board, but I took it for bread and butter, since no questions were asked concerning my own beliefs. Soon I would move on. I made attempts later to get away, but now I see that the Lord's hand kept me there.

"I found only one girl in my own office who was a Bible believer; most of the others rarely went to church and none was sure of her faith. The proportion was typical. Only one person, a retired missionary, ever asked if I were saved, and I avoided him. I once had a dinner conference with an editor of a magazine that was part of my job. After business was finished, I took the liberty to tell him that I was through with the Bible and was an agnostic as far as God was concerned. He brushed this aside as a phase of growing.

"After hours, I delved into the cultural life of the city to see whether it contained the answer to life. I went to plays, lectures, theaters, art galleries, concerts, night clubs, movies, dances. I became a member of International House in order to mingle with what I was sure must be the intellectual cream of the world. I entered into the social activities of the house with zest, for they were full of human beings to explore. The new life was absorbing, but the shine wore off too soon. Most of the individuals I met were restless, dissatisfied, hunting, scheming, never more than temporarily merry, and always soul-hungry. I took night courses at Columbia University and haunted the library.

"About this time I fell in with New York teachers who were union minded. Curious, I attended some meetings with them. Here I met communists. There was an aliveness about these people that appealed. I moved into a new and

tackle problems and find solutions. Were these people making connections with reality, with absolute truth? Would their philosophy make sense out of this world, give permanent values? I decided to go to the communist workers' school and find out what the theory was that inspired these men and women with such strong purpose and such enthusiasm.

"If no absolute truth existed, I learned that then what any society fixed as a standard was merely relative to its own interests, and conforming to it was a matter of expediency, not of inherent right or wrong. I was not sure that Communism was based on absolute truth because there seemed to be none, but I was sure that its interests were the interests of mankind. Communism seemed to offer the chance to get at the underlying meaning of life. As a modern woman guided by intelligence, mature and balanced in outlook because of seeking to live by realities instead of by traditions, I decided theorizing would not settle the question; I must get into the Party and function before I could discover the answer. If there were none, at least I'd be helping to make a better world for the masses.

"I joined the Communist Party under an assumed name, as was the rule for those in positions where secrecy would aid the cause.

THE QUESTION MAY ARISE, how did all this radical interest affect my work at the board? It was a great asset. I kept up to the minute on news, views, and previews. Board members and secretaries, who likewise kept up on the latest bestsellers and best Broadway offerings, felt that I was up to the intellectual standard that they would like to have back of their work. All I read and saw and heard sharpened my pencil for the modern social service slant on Christian missions, so they said.

"I was not the only one. Once I visited the brother minister of a friend. In his study I saw a whole shelf of leftist literature. He was greatly interested in trade union work, and had worked up a radio round table discussion on social problems with two other ministers. It came after the evening service.

(Continued on page 42)



Aviation cadets and officer instructors at Randolph Field.

Acme Photo

Cleansing

When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.—Matthew 8:1-4.

LEVITICUS was the priests' guide book under the old dispensation, just as Numbers was the Levite's guide book, and Deuteronomy the guide book of the people generally. When the priest wanted to learn his duties, his responsibilities, he had to study the Book of Leviticus.

Leviticus 13 and 14 has to do with the question of leprosy. This was a very common disease in the Orient then, as it is today, and it is used in the Bible by God Himself as a picture of sin and its dreadful ravages.

Leprosy was a constitutional disease, outwardly manifested by certain filthy, horrible sores. These sores did not make a man a leper; he had them because he was a leper. That is significant, for leprosy being a type of sin, a constitutional disease, it was manifested outwardly. In the same way sin has its place in our hearts, but it is manifested in our lives. In other words, I am not a sinner because I sin. I sin because I am a sinner. My sins manifest the state of my heart. When we speak of all men being depraved by nature, we mean just this, that they have all inherited a sinful, corrupt nature and that nature manifests itself in sinning.

You never have to teach a little child to tell lies, but you do have to teach him to tell the truth. Lies are the natural expression of the human heart. The Bible says that the wicked go astray as soon as they are born, speaking lies. One doesn't have to teach a child to lose his temper. One does have to teach him to control his temper. I have seen the sweetest babies, that looked like perfect angels, double up their little fists and protest in indignation if they could not have their own way. And that in itself manifests the sin that is in the heart.

And so leprosy was a constitutional disease, but manifested outwardly by

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Sep

and Consecration

By

H. A. Ironside, Litt.D., D.D.*



certain sores upon the body or upon the head. If you read carefully Leviticus 13, which was written particularly to guide the priests in diagnosing cases of leprosy, you will see that there is a distinction made between leprosy of the body and leprosy of the head.

IF A PERSON FOUND suspicious-looking sores on his body, he had to go to the priest in Israel, who examined the sores very carefully. Certain instructions were given by which he could tell whether they were actual leprosy sores or something less serious. If there was some evidence of trouble but the priest was not sure what it really meant, the person was to be shut up for two weeks and then again examined. If the trouble had cleared up, he was allowed to return to his home; but if the condition had spread, it was diagnosed as leprosy and he had to be banished from his community.

On the other hand, if a person had some strange swelling or sore upon the forehead, or if a man had upon his bald head a rising, a swelling, or a bright spot, he was to let the priest carefully examine him. If it was found to be deeper than the skin, the priest was to put him outside the town in which he lived, outside the sanctuary of Jehovah, because it was leprosy of the head.

Leprosy of the body typified the lusts of the flesh, whereas leprosy of the head typified the lusts of the mind. We all know what fleshly lusts are—physical appetites misused. Lusts of the mind refer to pride, vanity, envy, and other sins that are equally obnoxious to God.

If the priest found a person to be leprous, he was to pronounce him utterly unclean. "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean" (v. 45). It is a picture of a sinner away from the sanctuary of the Lord, his mouth stopped, guilty and unclean in the presence of God.

DURING ALL THE CENTURIES when Israel was under the law, Leviticus 13, which told a priest how to diagnose cases of leprosy, must have been consulted literally thousands of times. Jesus said, "Many lepers were in Israel." But now the next chapter tells the priests what to do if a leper is cleansed. In that

case the man was to go to the priest, and the priest was to go forth outside the camp and examine him. If the priest found that the man had been healed of his leprosy, certain sacrifices had to be offered, and other ceremonies performed.

But I dare to say that in all the fifteen hundred years between the time Moses wrote that Book of Leviticus and the time the Saviour came into the world, no priest in Israel ever had to consult that fourteenth chapter to find out what to do. That chapter, at least the first half of it, must have been absolutely a dead letter. For we have no record of any leper in Israel ever being healed in all those fifteen hundred years.

The last Israelite healed from leprosy of whom we read, was Miriam, the sister of Moses, and that took place in the wilderness before the Book of Leviticus was committed to the priests in the land. The only other cleansed leper of whom we read in all of the Old Testament was Naaman, the Syrian. Jesus said, "Many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed, saving Naaman the Syrian." Since he was a stranger, he did not go to the priest to offer the sacrifice commanded by Moses. Elisha himself was in the northern part of the land, separated from the sanctuary of Jehovah.

Therefore, I repeat that in fifteen hundred years no one ever had occasion to refer to the fourteenth chapter of Leviticus to know what to do if a leper was healed. There was no need of it. Lepers were never healed. Many a priest in Israel must have wondered why that chapter was ever written.

THEN ONE DAY, FIFTEEN HUNDRED YEARS after the Word was written, a man came to a priest officiating in the temple, and he said to him something like this: "I wish you would come outside. There is a man there who wants to see you. He says he has been healed of leprosy and he has come to do as Moses commanded."

I fancy that priest said, "What are you talking about? I have been a priest here, officiating in this temple for ten years (or possibly twenty, thirty, or forty years) and I have never heard of a leper being healed."

And the other would reply, "Well, the man insists he has been healed."

I fancy at that the priest went out rather unwillingly and said to him, "Why this is foolishness, this is nonsense!"

Certainly the man was healthy enough, not a sign of disease upon him. But he

explained to the priest, "For years I have been a leper, but now I am healed, and I want to do as the law of Moses has commanded. I want you to examine me and bear witness that I am healed."

With that the priest said, "Well, you certainly do look healthy all right, but are you sure you were ever a leper?"

And probably the man said to him, "Well, if I haven't been, you were wrong. I came here so many years ago and you or one of your associates examined me and pronounced me a leper. For years I have roamed in the wilderness, suffering from that dreadful disease. My very fingers were rotting away, and I could hardly move my limbs."

"Well, but if that was true of you, what has happened?" the priest would ask.

And then I think the other replied, "A man called Jesus came my way. I had heard of Him; and so when He came by I drew as near as I dared, and dropped on my knees before Him. He said, 'What do you want?' And I answered 'Lord, if thou wilt, thou canst make me clean.' Then He put out His hand and touched me, saying, 'I will; be thou clean'; and immediately I was healed."

And the priest said, "What, He touched you! Then He is unclean Himself, because if you are a leper it would make someone unclean to touch you."

"But it did not work that way," replied the man. "Instead of my uncleanness affecting Him, His purity, His holiness affected me, and in a moment I felt in my body that I was healed of my plague. I fell down at His feet to worship Him and I wanted to be with Him, but He said, 'Go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.' And so I have come to you that you may certify that I am no longer a leper."

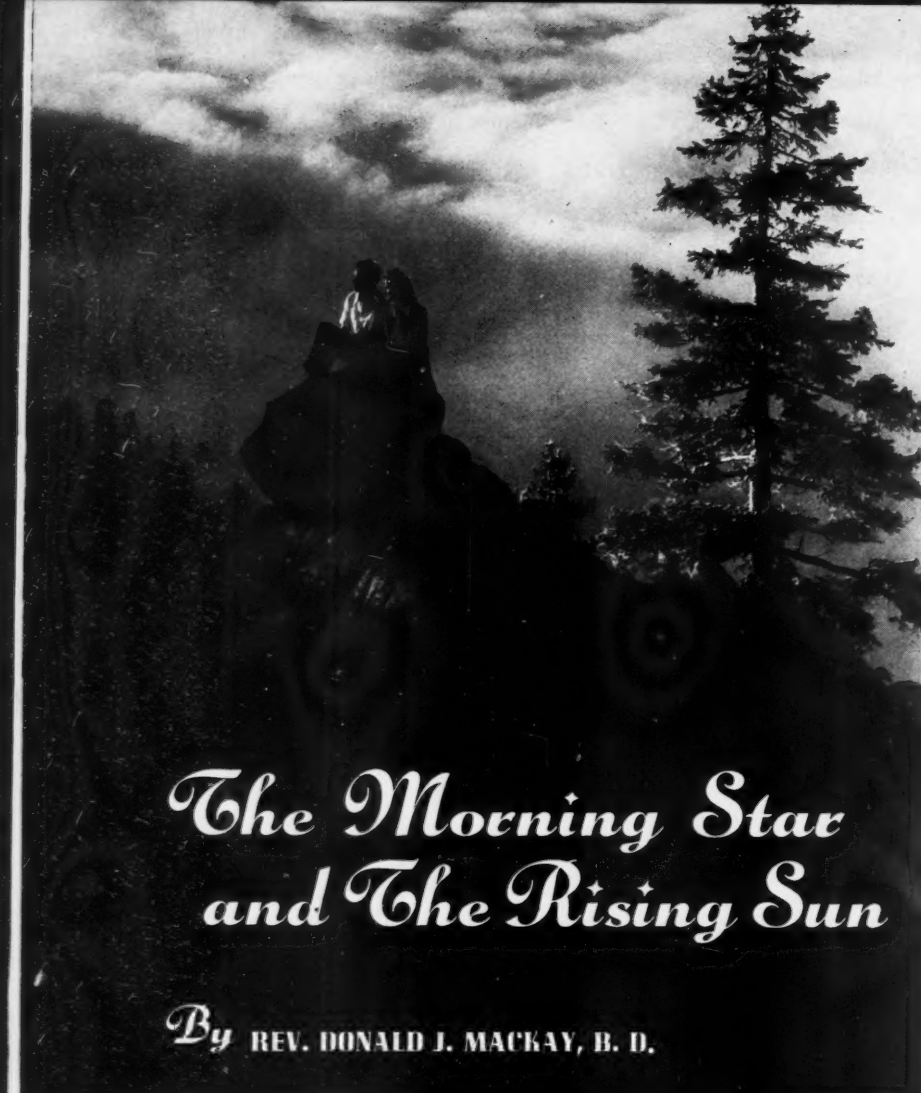
From that day on for three and a half wonderful years, daily, weekly, there was almost a continual stream of men and women going to the temple, calling for the priest, and saying, "Look upon us who have been lepers. We are cleansed and we want to offer the sacrifices that Moses commanded."

Jesus said, "Do this as a testimony unto them." What did He mean by that? He wanted the priests to know that God had come down and visited His people. God was working in love and power in Israel. As priests they had testimony after testimony to the delivering grace of Jesus. It must have made a tremendous impression upon them. Are you surprised as you turn to the Book of Acts to read, "And a great company of the priests were obedient to the faith" (Acts 6:7)? How could they help it? They had had such marvelous proof that Jesus was more than a mere man, that they could not but believe.

NOW I WANT TO TURN BACK TO LEVITICUS and see what a priest had to do when a leper was cleansed. I can just imagine that scene when the first one whom Jesus had freed from this dreadful disease came to the priest at the temple in Jerusalem. I think the priest said,

(Continued on page 21)

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The Morning Star and The Rising Sun

By REV. DONALD J. MACKAY, B. D.

Max Tatch Photo

ALL the world realizes that we are living in serious times. Never have the present and the future been more uncertain, and darkness seems to characterize the times. We are living in the blackness of the night, and all the world seems to be longing for the dawn of the new day. It is most significant that the last chapters of both the Old and New Testaments give promise of this new day. "For, behold, the day cometh. . . . Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:1, 2). "I am . . . the bright and morning star" (Rev. 22:16).

The first reference is addressed through Malachi the prophet to the children of Israel, the children of the old covenant. (In the verse following we find a significant word, "Remember Moses.") The second reference is addressed by Christ Himself "unto His servants" and is the closing word of His revelation of the "things which must shortly [surely] come to pass."

Though we are living in the dispensation of grace, this period of time

is also the night of the world. The darkness of the end time was predicted by Christ in answering the question of His disciples, "What shall be the sign . . . of the end of the age?" (Matt. 24:3), when He told of coming wars, famines, earthquakes, pestilences, and a day when men's hearts would fail them for fear (Luke 21:26). The definite teaching of the New Testament epistles is that the age will end in the darkness of apostasy, worldliness, and perilous times. But a new day is promised, a new day will dawn when all shadows shall flee away.

Let us remember that the promise of the Morning Star is given by Christ to believers, and that the promised rising of the Sun of Righteousness with healing in His wings is given to Israel. The morning light is to break the eastern sky and the Morning Star will herald the dawn of that new day. And as the rising sun follows this herald of the new day, so, God's Word teaches, following the appearance of Christ for His own, He will return with His own to be Israel's Messiah and hope, and the Sun of Righteousness that will bring healing for the ills of the world.

Back in the darkness of the last World War, Dr. A. C. Gaebel wrote:

"For nearly six thousand years the shadows of sin and death and all that goes with them have been upon the human race. It has been a long and dreary night, nor has the darkness of that night become less as time passed by. Never before have the shadows of the night and sin been so dark and horrifying as now. Never before has there been so much sorrow, so much weeping and suffering in the earth as right now. That it will not always be so, God's Holy Word assures us. The night will end some day. 'Watchman, what of the night? . . . The morning cometh' (Isa. 21:11, 12)."

These words are even more descriptive of the present struggle when the burden and pain of the battle is borne by civilian as well as military populations. In the last World War trenches were dug and the battles were fought over no man's land. But now the battles are fought over great cities and towns with their thousands and millions of defenseless women and children. What a night! And it grows blacker and blacker!

IN SUCH A TERRIBLE TIME OF stress and strain it is of great importance that we should fix our eyes upon Christ, who is the Bright and Morning Star. Perhaps this is the meaning of His own words: "When these things begin to come to pass, then look up, and lift up your heads" (Luke 21:28), for He knew how these terrible world conditions could rob the believer of his joy. It reminds us of Paul's word: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 2:20, 21). Is not this the same as the joy of His anticipation? "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

Revelation 2 and 3 is both interesting and instructive. After depicting a condition of utter worldliness and apostasy, Christ promised to the overcomer in the church at Thyatira: "And I will give him the morning star." To the overcomers in the Philadelphia church the living Christ says: "Because thou hast kept the word of my patience [that is, the joy of His anticipation], I also will keep thee from the hour of temptation [tribulation], which shall come upon all the world, to try them that dwell upon the earth."

The teaching of these verses clearly indicates that in perilous times the believer is to "rejoice and look up," for he is to have a joy before the new day dawns, the joy of the Morning Star, and to be saved out of the Tribulation that is to come upon the whole world. No doubt this is what Peter had in mind when he said: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star [morning star] arise in your hearts" (II Pet. 1:16, 19). This is what

happened when we were saved (II Cor. 4:4, 6), and He who "shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," has made provision for us "until the day dawn" when He is going to finish that full salvation by glorifying us together with Himself.

The Morning Star is our hope. In Matthew 2:1-11 we find a record of history that provides a most helpful comment on the prophetic truth and hope of the coming dawn. The Wise Men saw the star and followed it. They searched diligently for the young Child. "When they saw the star, they rejoiced with exceeding joy," and when they found Him they presented their gifts worthy of a King, "gold, and frankincense, and myrrh." It is well known that Jesus died as Saviour, but has never been crowned the world's King. But He is waiting, and we are waiting for that day. "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense" (Song of Sol. 4:6). The "mountain of myrrh" pictures Calvary, for myrrh is typical of suffering. The "hill of frankincense" refers to His present high-priestly ministry, for frankincense is typical of worship and intercession. Only the kingly gold has yet to find use, but that gift is being reserved "until the day break, and the shadows flee away." Do you know the joy of seeing His star and finding Him? Have you presented your gifts? Are you among those who look for the Herald of the morning—the Bright and Morning Star?

There is nothing more sure than the morning. Christians may be divided in their interpretations of many of the prophetic portions and promises. But of the appearance of the Morning Star and the rising of the Sun of Righteousness, we may be sure and never need speculate. The sun rises at a determined time, mathematically accurate. We are so sure of it that we set our time and perform all business transactions by its unfailing schedule. Why then should it be thought a thing incredible that God has a plan and purpose ("times or the seasons, which the Father hath put in his own power," Acts 1), and that in the fullness of time, just the right time, Christ will come?

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Ontario



There are those who cry for the morning light, but who must endure the sorrows and agonies of the night until the dawn of the new day. So in like manner we long and yearn for His coming; even an unbelieving world cries for the new day, and "the whole creation groaneth and travaileth together in pain," and the agony of the world's night seems so hard and long. Yet the children of Israel were told: "Though it [the longed-for day of vision] tarry, wait for it: because it will surely come, it will not tarry" (Hab. 2:3). And the children of the new birth are encouragingly told: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:36, 37). Israel and the world waits for the new day. The believer waits for a well-beloved

Person. We know the day will never dawn until the Sun of Righteousness doth arise with healing in His wings.

His promise is, "Surely, I come quickly." Let us be among the number who cry, "Even so, come, Lord Jesus." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come." And until He does come, let us remember that this dark earth's night is still the opportunity of grace, and let us not forget the offer of mercy: "And whosoever will, let him take the water of life freely" (Rev. 22:17).



Why Germany Cannot Rule the World

(Continued from page 6)

nations there as well as in the West, would be a supreme step onward in the development of the divine counsels, and we might well expect a tremendous political convulsion to precede it.

ANOTHER INTERESTING POINT IS THIS: that the Roman empire and its predecessors in the image have their historic existence in Scripture as long as they are employed in that which concerns Israel in Jerusalem. One of the objects for which they were called into power was that they might punish and "tread down" the Holy City. Therefore, as soon as Israel was dispersed after the siege of Jerusalem by Titus (A.D. 70), a long night began to fall on the Roman empire, although the "iron" strength which was its heritage always remained somewhere within its boundaries.

For this reason we may believe that when the Jews again return to Jerusalem in unbelief to re-establish their Holy City—and are not events pointing that way just now?—we shall once more behold the Roman nations in the divided form of the ten tribes of the image, assuming a definite relation to it and to its people. Is it then unlikely, in view of all this, that the Roman nations now engaged against Germany shall successfully resist her?

It is recorded of John Bright that, when he was once tempted to turn back in his great reform movements, he said: "If we can't win as fast as we wish, we know that our opponents can't, in the long run, win at all." Then he gathered new courage and went on to victory. "Let us in our conflict," says another, "look up, cheer up, and go forward. Doing this, as surely as Christ has all authority in heaven and on earth, we shall finally and gloriously triumph."

In addition to appearing in The Christian Herald, this article forms a chapter in Dr. Gray's book, A Textbook on Prophecy (Fleming H. Revell Company). We acknowledge our indebtedness to both of the above for the privilege of reproducing the article here.—The Editors.

Glorious Clouds

By Alice Louise Cary

While they beheld, He was taken up;
A cloud received the Lord;
While they looked steadfastly as He went,
They heard this blessed word:

Coming again as ye see Him go,
Returning from the skies;
The Lord Himself shall descend from heaven,
The dead in Christ shall rise.

With them, His living saints on earth
Shall meet Him in the air,
Caught up in clouds—O blessed hope—
Joint heirs, His glory share!

Behold, He comes with clouds again;
All tribes of earth shall mourn;
The Stone shall crush all Gentile powers,
And Israel shall be born.

What the Bible

By Rev. William Evans, D.D.



Dr. Evans' Bible teaching ministry has taken him to Canada, England, Hawaii, China, Japan, Korea, Egypt and Palestine, as well as the principal Bible conferences in this country.

learn, and inwardly digest what he reads in the Bible. Luther did a great thing for the world when he unchained the Bible from the pulpit and let it loose upon the world, when he brought its language down from the Hebrew, Greek, and Latin of the scholar, and broadcast it in the vernacular of the people.

AND IT IS REALLY WONDERFUL what the mere reading of the Bible can do. It is rare that any comment is made upon the reading of the Bible at the family altar in the Christian home. And yet what mighty men and women of God have come forth from such homes—mighty and useful because of what the daily reading of the Scriptures has made them. It is not without significance that the overwhelming majority of the great men and women of the world have come from the little white manse or parsonage in the country where the Word of God was daily read. Read *Who's Who* and view the Hall of Fame and you will find this to be true. That is why it would be a great and untold blessing if we could have even the reading of the Bible, without comment whatsoever, in our public schools and state institutions of learning.

The Bible and tract societies of the world, with their enormous production and circulation of untold millions of Bibles and portions of the Scriptures, have done more to advance the cause of God and Christ in the world than all the apologists and debaters that ever lived. To scatter, diffuse, distribute, and read the Scriptures is a far greater need of the present hour than to try to defend it and prove that it is the Word of God. You cannot prove the Bible to be the Word of God to a disobedient heart. A bad man can see nothing of God in the Bible, save that He is a Judge and will punish sin. The inner truths of spiritual mystery are blank to him. The Bible is the dumbest book in the world to the man who is not living right. Like prayer, the Bible does need proof; it needs practice.

The inspiration of the Bible, even as the deity of Christ, cannot be proved by mere argument. It has been well said that the deity of Christ is not like a proposition in Euclid, like an experiment in science, or like a case in law—a matter that can be proved. It is a fact that is revealed to the submissive and willing soul. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17). No disobedient soul can see Jesus in His deity; but the humble, obedient, and contrite heart will find Him. "Canst thou

by searching find out God?" No. God is not discovered; He is revealed. And that is equally true of the Bible. Its truth is self-evidencing to the trusting soul.

When the Bible finds its place in the heart it can never be removed from its resting place. A man may have the Bible in his head—and lose his Bible. The "pure in heart" not only "see God," but the truth of the Bible also. The devout reader of the Bible will find that a thing is not true simply because it is in the Bible, but it is in the Bible because it is true. The Bible will be its own best witness.

WHAT IS NEEDED TODAY IS MORE EARNEST ENDEAVOR to enlist men and women in the reading of the Bible, rather than a few defending it. It should be

"It Is Written"

By T. O. Chisholm

"It is written!" "It is written!"
Nothing more and nothing less
Was the sword which Jesus wielded,
Battling in the wilderness.
How He suffered, "being tempted!"
Tempted ev'rywise as we,
But the wicked one, though subtle,
Was no match for such as He.

Armed with but a single weapon—
God's eternal, mighty Word—
He could quench each dart of Satan,
By the piercings of that sword.
Faint with hunger but victorious,
He emerges from the fray;
Then come ministering angels
And the devil goes his way.

Son of God, one with the Father,
Thus we see Him, Son of Man,
Stripped of all but human recourse,
Make the way to conquest plain.
Even as His father David
With one stone the giant slew,
He, with only "It is written,"
Overcame and triumphed, too.

"It is written!" Christian brothers,
This our weapon, too, must be,
If, the enemy withstanding,
We would gain the victory.
"It is written!" "It is written!"
Seize you each that gleaming sword!
Wield it as our Captain showed us—
By the Spirit of the Lord!

THE Bible does not need defense, certainly not primarily. There has, perhaps, never been a day when so much has been spoken and written in defense of the Bible, and when, at the same time, there has been so much doubt concerning the Sacred Volume. Great debates have been held, having as their subject, "Is the Bible the Word of God?" And what do debates accomplish? Do they ever change opinions? They minister to the pride of the debaters. Most people are like the Irishman who said, "I am willing to be convinced, but I'd like to see the man that could change my mind." Debates confirm opinions already held; it is doubtful if they ever change any.

Does the Bible really need defense? Do you need to defend a lion? The very thought is ridiculous. Loose the lion, let it go, and it will defend and take care of itself. And is not that literally true of the Bible as the Word of God? It needs to be let loose, circulated, read, studied. It needs to be taken out of the study of the scholar and the den of the critic, and sent out into the homes of the people, into the market places, into houses of business.

There is in the Bible the hiding of God's power. That is not true of any other book. This fact is self-evidencing to the man who will honestly read, mark,

the Bible

Needs Today

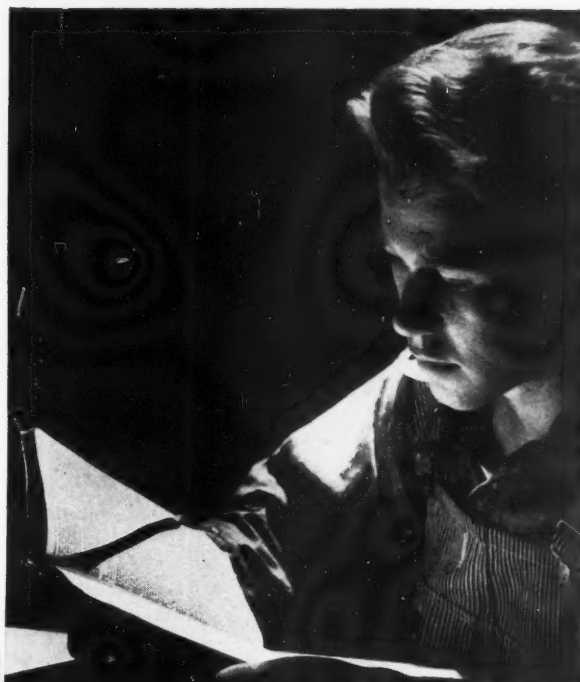


the object of religious propaganda to stimulate Bible reading. It is all right to read books on Bible study, but there is ever and continually the incipient danger that such books will be allowed to take the place of the Bible. It is really wonderful to note what light the Bible itself throws on books that are written to throw light on the Bible. This may seem like a jocular sentence, but it is unquestionably true. Even a Bible full of notes may stand in the way of arriving at the teaching of the Bible. Care must be exercised even in this respect—even with all its good points.

Let us read the Bible itself for itself. Let us listen to its own witness. Why be secondhand believers? The Bible is of age—it can speak for itself. If you are discussing my health, ask me. I know better than anyone else how I feel. Jesus asked Pilate, "Sayest thou this of thyself, or did others tell it thee of me?" (John 18:34). Do we eat or love by proxy? Certainly not. We want to do our own masticating, and loving. So should it be with our Bible. We should come to it for firsthand information.

That is why it is good, at first, to read the Bible without a single note in it. Give the Spirit of God a chance to teach you. Then, when you feel that you have earnestly come to an end of your own research into its treasures, you may turn to notes, and what God has said to us through scholarly and holy men. And, incidentally, may I say that he is a clever man indeed who can dispense with reading what God has said through such saintly and scholarly men.

Let us come to the Bible itself for ourselves. And come to it with an open mind. Not an empty mind, but an open mind—and there is a difference between these two. It is impossible to approach the Bible as though we were ignorant of its remarkable history and what it has claimed to be and has really been to the race—the inspired Word of the living God.



Lambert



This stone appears on the lawn of one of our universities. It might well be a cornerstone of all universities, colleges and other institutions of learning. Almost the entire educational system of our country was founded by earnest Christian groups with the Bible as the chief textbook. Today some of our schools do not have it on the shelves of their libraries for reference, in spite of the fact that even as history and literature it must be acknowledged as truly authentic and reliable.

"If any man lack wisdom . . ." True wisdom is from God and Christ is the A (alpha) and Ω (omega)—"the beginning and the ending"—of all wisdom, and the Cross is the central truth of the universe.

Keystone



Henle Photo

By
Reverend
Aaron
Judah
Kligerman



Israel's Position in Romans 11

WHEN the reader of the New Testament reaches the Epistle to the Romans he often wonders why Paul, an apostle to the Gentiles and writing to them, should suddenly (chaps. 9-11) turn to the subject of the Jew. With the Christian of Rome he might ask, "What has the salvation of the Jew to do with the gospel as preached to us? What has Paul, the apostle to the Gentiles, to do with that question? Why does he not leave it to Peter, the apostle to the Jews?"

Romans 11 is Paul's answer to anyone who wonders why he is so vitally interested in Israel. He informs his readers that the conversion and restoration of Israel is an integral part of the gospel, and that he, speaking to them about Israel's future salvation, is preaching to them nothing less than the whole gospel of the Lord Jesus Christ. The gospel he preaches to them as Gentiles would be incomplete if he were to fail to mention God's plan for Israel's future. He is ready to preach the gospel to the Romans, but therefore he is ready to reveal to them the deep meaning of Israel's unbelief, rejection, and final conversion. He must preach the gospel, and woe unto him if he does not do it; therefore he must speak of Israel's salvation, for it also is a part of the gospel, and woe unto him if he does not do it.

Israel, according to Paul's gospel, is still God's chosen people. This should be

glad tidings not only to Jews, but also to Gentiles. It shows forth a great truth, namely, that "the gifts and calling of God are without repentance." God never repents of a gift He has given to man, neither does He repent of His callings. He called Israel out of mere grace, and He does not repent of it, even though Israel turned against God by rejecting His most precious Gift.

Israel, according to Paul, is still the object of God's love. It is true they are now treated as enemies; their land and temple are destroyed; they are hated and persecuted everywhere. And yet they are still beloved for their fathers' sakes. This is in accordance with God's own proclamation on Mount Sinai, that He is "plenteous in mercy and truth, keeping mercy for thousands." Israel is the ever living witness to that glorious truth. Out of love God chose Abraham, and it is this love that is keeping Israel alive today and for the thousand generations. What a wonderful God!

BUT, MAY ASK THE ROMAN, "if Israel is still beloved, why are they treated as enemies?" To this Paul answers, it is all for the Gentile's sake. True, the Jews are suffering because of unbelief, but their unbelief has been turned by God to your advantage. It has become a source of great blessing for the Gentiles. God chose Israel and appoint-

ed them to become a blessing to the nations (Gen. 12:1-3). But when the time came for the realization of this great calling Israel rejected the Redeemer, and thus refused to carry God's blessing to the Gentiles. Here again we see God's love manifested. In order that Israel should not become guilty of the perdition of the Gentiles, He turned their unbelief into a source of rich blessing for the Gentiles. What love! What faithfulness!

Yes, even in the rejection of Israel God's love is manifested. The purpose of Israel's rejection, as Paul saw it in God's great plan of redemption, was that the Gentiles might be saved. But still more, that Israel might be saved. God has rejected Israel and saved the Gentiles—in order to *provoke the Jews to jealousy*. Many means were used by God to bring Israel to repentance, but in vain. This is the last of His means to reclaim Israel. He rejected Israel that the Gentiles might be saved. He saves the Gentiles that they may provoke the Jews to jealousy. Thus the rejection of Israel is but a roundabout way to Israel's salvation.

The Gentiles, therefore, owe their salvation to the Jews, and again the Jews owe their salvation to the Gentiles, and both owe their salvation to the grace of God. If the Jew and Gentile would rightly consider these facts, the animosity between them would soon vanish and a



Mr. Kligerman is director of the Emanuel Neighborhood House, Baltimore, Md.

(v. 26), the obtaining of mercy (v. 31), when those who are reserved and pardoned (Jer. 50:20) realize the "fountain opened" (Zech. 13:1, R.V.), and become the "all righteous" of Isaiah 60:21 (R.V.), the branch of God's planting, the work of His hands, that He may be glorified. Well may we enter into the prayer of Psalm 122:6 and Isaiah 62:6, 7, and say with Paul, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

You may use a childlike confidence in coming to your Father in heaven; you may unbosom before Him your smallest disquietudes. With holy habit, hasten with everything to God, not merely when the weightier class of calamities oppresses you, but amid the perturbations of ordinary life, the collisions of business, the perplexities of the household, the mutations of health and spirits, nay, the clouds of the sky, which too often carry darkness into the windows of the shrinking and sensitive soul.

—James W. Alexander.

The Wonder of His Name!

By Rev. Sheldon G. Helsley

If I should take my scroll, and pen
With all the eloquence of men
The things that in my heart abide
Since I've known Him, the Crucified,
A world of books could not contain
The mighty wonders of His name!

If I could speak with angel power
Till men would listen hour on hour
To stories of the Saviour's love
And beauties of the home above,
The best I'd speak could not explain
The mighty wonders of His name!

If I could sing till men would see
The face of God instead of me,
And bow themselves unto the ground,
And turn from sin the world around,
My song would never half make plain
The mighty wonders of His name!

mutual gratitude would take its place. Here you have the basis of real good will and understanding among Jews and Christians. In no other way will we ever reach it.

But there is more to God's plan of salvation. Israel's ultimate salvation will be the source of still greater blessing to the Gentile world. If Israel's sin brought salvation to the Gentiles, what shall the faith of the Jew be? God's rejection of the Jew was the reconciling of the world. What shall be God's receiving of the Jew? Life from the dead! The Gentiles have gained much by the loss of the Jew; much more will their gain be when Israel shall be reclaimed. This, then, is Paul's good news to the Gentiles. It is sound doctrine. He who neglects this doctrine preaches an incomplete gospel, and impoverishes his own spiritual life and that of all others.

WHAT THEN MUST BE THE ATTITUDE of Gentile believers to the unbelieving Jew? They must follow the footsteps of their great apostle and teacher, Paul (Rom. 11:13, 14). As an apostle to the Gentiles he glorified that ministry by a life of self-sacrifice, and when his ministry was crowned with spiritual results he considered it as the glory of his ministry. But he saw the highest glory of his ministry when, after all he did for the Gentiles, his success resulted in provoking some Jew to jealousy and leading him to the Lord.

The Gentiles' last aim in life should be to provoke the Jews to jealousy, and save some of them. For that purpose they have obtained grace, have become reconciled with God, and have become richer through Israel's loss. It is now their turn, by their lives, by their happiness and hope of glory, to win some Jew for Christ.

How blessed will be the riches and the fullness (v. 12), the receiving (v. 15), the grafting (v. 23), the salvation (v. 26), the turning away from ungodliness

Our Invasion by Sensationalists

By

Rev. Fred Kendal

INCREASING troublesome happenings in the world arena have given fresh occasion for our budding crop of sensationalists to invade fundamental pulpits in America. Preachers vie with each other in making statements more spectacular, more breath-taking, more lurid than anyone else. Hearts become hardened to the twinges of conscience about exaggeration, while the mad rush for popularity plunges on. Prophecy is anticipated, and men scour the Scriptures to find a verse that they can attach to each current event. The context can look out for itself while the verse serves its purpose. Imaginary enemies lurk behind every telegraph pole and evil purposes are assigned to innocent people.

The pathetic thing is that Christians are kept in a state of constant ferment instead of being settled in fellowship as the apostle Paul enjoins them. Regular church services find their seats unoccupied, while the trusty family car carries the family, children and all, off to be

"thrilled" by some spellbinder or entertained by some great (?) world authority. Of course, the offering is missed by the home church that faithfully seeks the lost. It may be that it will find its way into the pockets of these preachers who are authorities (?) on political intrigue. But who cares, the world is falling to pieces in five minutes. Let us lap up all the excitement we can.

Is not this a dangerous attitude that seems to be gathering momentum? Did not Jesus say, "Do business till I come"? Is not the present world situation the greatest challenge of all time to Christians to pray passionately and continually, to work faithfully, to preach the Word fervently? "Imaginations war against the soul," says the apostle.

May the Spirit of God set our hearts aflame with a passion for New Testament preaching and for sane, balanced thinking, so that we may stand in the breach in these perilous times. May we be delivered from old wives' fables. Beloved, preach the Word!

AS a nation we are very conscious these days of our many enemies. They are much in evidence and call for the undivided attention of many of our people. We all agree to this necessity. But even so let us not become so engrossed with the enemies on the outside that we forget those within; so much taken up with those whom we can see, that we forget some who may masquerade as friends but who are a hidden menace to our people.

In the judgment of many, one of the outstanding of these enemies is the liquor traffic. Someone may well say that it is not very much hidden, but as a matter of fact, it is pretty thoroughly camouflaged, with the result that some are misled into thinking it is not a serious danger. Then there are those who neglect to do anything about it, finding it more convenient just to let it alone.

It is said that if all the Christians of

cants, or who find their best investments to be in companies or investment trusts which hold the profitable stocks of breweries and distilling companies?

Would you be willing to accept a salary or profit from a business which made and sold poison to your neighbors, even though its directors should profess to believe that what they were selling was a wholesome food and drink? Well, that is exactly the situation with alcoholic beverages. They are poison.

When a man is poisoned, we speak of him as being toxic. Have you thought of the fact that alcoholic beverages—and this includes beer in spite of the protests of the brewery industry—are classified as intoxicants? In other words, intoxicating someone means to poison him.

Lest someone think that the writer has become too severe, permit him to quote from Dr. Haven Emerson, who is an authority on this subject. He served

drink at home instead of in taverns. This advertisement, I am told, brought a great protest from the American people, and I trust the report is true.

This has, however, been followed up by similar advertising. Some weeks ago there was such an advertisement in which a fine looking old couple was sitting before the fire, enjoying the mellow experiences of later life. The advertisers were wise enough not to put a glass of beer in the hands of the grandmother, but the grandfather was sitting looking fondly at the glass in his hand. The reading matter indicated that beer was the drink of moderation, and that it was properly associated with the kindly and mellow experiences of life.

This was followed by a similar advertisement in which an older woman is looking straight into the face of the reader. She says, "Let an old woman speak once," and underneath there is what in the judgment of this writer is one of the most insidious pieces of propaganda that could possibly be put forth just now. This old lady is supposed to be speaking of the burdens which our men are bearing in meeting the war needs, of the heavy pressure on them physically and nervously, and of the necessity of housewives being thoughtful in helping them to overcome this strain and tolerant about providing them the drink which will help them, namely, beer.

✠ A HIDDEN ENEMY ✠

By Rev. Harold L. Lundquist, D.D.

America were to vote at once and in a united action against the liquor traffic they could wipe it out in one election. But the sad fact is that we are either asleep to its real dangers, too tolerant of its evils, or ensnared in entangling business or political alliances with those who want it to continue, to do or care very much about it.

It is a sad thing to have to say, but it is true, that many professed Christians are profiting by the manufacture and sale of intoxicants either through their employment, their business connections, or by reason of the rental of property which they own or in which they have an interest as partial owners.

It is high time that we faced the facts and honestly met this issue. Any Christian who is so spiritually asleep as to take the selfish and wicked attitude of the murderer Cain, "Am I my brother's keeper?" in this matter, certainly needs a real shaking up—one that will awaken him to his responsibility. Possibly the preachers and Christian workers of the land are the ones who ought to administer that drastic treatment.

What shall we say of those who make their living, or part of their living, out of the liquor business? Have we become so altogether tolerant, in a sense which is quite too broad, that those who profess to be ardent Christians will actually continue to take compensation for helping to make and to sell this stuff which is destroying the vitals of our nation? Are we ready to look with complacency upon our church members who own property and who are ready to rent for the purpose of making or selling intoxi-

as a colonel in the medical corps of the United States Army during the first World War, and was decorated by both France and the United States for distinguished service. His opinion of alcohol is, in part, as follows:

"Alcohol is a depressant, habit-forming, narcotic drug. Alcohol is a protoplasmic poison. Alcohol is drunk to get the drug effect, and whenever it is so taken in whatever amount, it exerts to some degree depressant and toxic effects."

THE LIQUOR INTERESTS, ALREADY SEEING INDICATIONS that some of America's people and especially those of the church, are beginning to awaken to the seriousness of our liquor situation, recently have launched a campaign to put a more respectable front on the industry. Liquor advertising has always been a masterpiece of clever suggestions—carrying the thought that the business is associated with the finer things in life, the more successful and alert men and more beautiful women, and that it finds its place among the upper and intelligent classes. Now the advertisers are putting their effort into promoting beer as a soft drink, an innocent beverage which should be kept in the home for the comfort of our hard-working men.

Recently our national magazines carried an advertisement with the picture of a clean, intelligent-looking American housewife. It cleverly sought to convey the idea that everything would be perfectly all right if all the mothers in the country would stock their refrigerators with beer, so that the young people could

IT IS HIGH TIME THAT AMERICAN WOMEN, and American men as well, make it known to the publishers of our magazines that such advertisements will not be tolerated in the magazines which are to come into our homes. The writer of this article has carried out a plan which he would like to suggest to others. When he sees such advertising in one of the magazines commonly admitted to our homes, he tears out the page containing the ad, writes on the page a note to the editor telling him of his distress at having seen this advertisement, and protests against its publication. If the editorial desks of our national magazines that carry liquor advertising were to be covered with such protests week after week, we can be sure that something would be accomplished. Publications are very responsive to their readers' interests, purely from the selfish angle of maintaining circulation if nothing else.

If there is not a correction of this unfortunate and misleading propaganda, it is the privilege of Christian people to eliminate from the home the publications which are willing to make money out of putting into the minds of our boys and girls the clever propaganda of the liquor interests. In that connection we also mention House Bill 6785, introduced by Congressman Rankin, which would forbid the use of the radio to advertise liquor. It deserves the support of Christian people.

Another matter which needs the attention of the American people is the sale of beer in our army cantonments. The late Senator Morris Sheppard of Texas introduced Senate Bill 860, which provides that alcoholic liquors, including beer, ale, or wine, are not to be sold at

or within an army camp, station, fort, post, yard, etc., or in any mobilization place used for military purposes. It also provided for the suppression of vice in such military establishments. Mr. Shepard died before he could bring his bill before the Senate for action, and others have attempted to bring it to a vote, but not successfully.

Here again the people may make their desires known to their senators and representatives, with the assurance that such communications will have a definite bearing on the final action on the bill. Individuals may write to the senators and congressmen who represent them. If they do not know their names, they may obtain them from the local newspaper, or from some public office in the community. Some Sunday school classes, women's societies, and similar organizations are preparing petitions which are being signed by large numbers and sent in as representing a larger constituency.

AS A MATTER OF FACT, WHAT AMERICA desperately needs is absolute prohibition of the manufacture and sale of intoxicants, certainly during the war period, and preferably forever. The industry and the newspapers which oppose prohibition are very much on the alert against any such move and are prepared to fight it as being an effort to put across prohibition while the young men are in the army. Some may not think it wise to pursue the matter of absolute prohibition just now, but certainly we can all lend our influence to the prohibition of the sale of intoxicants (including beer) in or near army and navy camps or bases, and mobilization centers. It would also be well to include other areas, such as defense manufacturing areas; but they are not included in this bill. Make your wishes known to your congressmen and senators, and do it quickly.

In writing, it would be well to point out to our public officials that great quantities of sugar and grains which should be used for food are now being used to make intoxicating liquors. At the same time our nation is said to be desperately in need of industrial alcohol for use in connection with the manufacture of explosives and other war materials. It has been pointed out that according to statistics, the distilling centers now have on hand enough whiskey and other hard liquor to meet all the demands at the present rate for a period of five years. Before any more sugar and foodstuffs are converted into industrial alcohol, why would it not be proper for our government to do what Germany and other governments have done, convert such intoxicants now on hand into industrial alcohol? The process is a simple one, according to those who are informed, and would save our nation from the misuse of sugar and other resources needed elsewhere.

We as Christians know that the hope of the world is the winning of men and women to Jesus Christ. We would not for a moment suggest that either pastors or their people be diverted from that most important and blessed responsibility,

but along with soul-winning our gospel must bring its influence to bear upon the social problems of our day, of which the liquor problem is perhaps the greatest—and deadliest. Some believe that the nation must either eliminate liquor or liquor will eliminate the nation from its honored place as the land of the free and the home of the brave.



The Spirit of God is quenched by a bad temper. When a bad temper and spirit are stirred up in individuals or in a community, who has not seen how suddenly a revival of religion ceases—the Spirit of God is put down and quenched; there is no more prevailing prayer and no more sinners are converted.—Charles G. Finney.



CONTEST FOR LAYMEN

Announcements of Prize Awards

In its March issue, the MOODY MONTHLY announced a prize contest, inviting laymen to write on the subject:

"What Contribution Can the Christian Laymen Make to Effective Evangelism Today?"

The papers have now been judged in accordance with the rules of the contest, and we are pleased to announce

The Winners

First Prize: Irl Ellsworth Kerley, 1411 Grove St., Greensboro, N. C.
Second Prize: J. B. Spillman, 116 East Eighth St., Charlotte, N.C.
Third Prize: Albert F. Bushy, 312 Dudley Court, Moorhead, Minn.
Fourth Prize: W. H. W. Reynolds, Stanford, Ky.

The winners have been notified by mail and given their choice of the correspondence courses offered as prizes, or the equivalent in books of their choosing.

We congratulate the winners, and trust that all those who participated received a blessing from their appreciated efforts. Grateful recognition should be made of the kindness of Mr. Robert F. Jones, a layman of Bethlehem, Pa., who provided the prizes. In fact, the contest was the result of his deep interest in the layman's part in present day evangelism, which prompted him to suggest such a competition to the MONTHLY.

THE EDITORS.

The Necessity of Salvation

By Rev. Robert Lloyd Roberts

THERE are some people who do not like evangelistic meetings and methods. They think this is too high pressure for the good of the kingdom, that it takes away from the dignity of religion. These people are so afraid that evangelism may do some harm to religion, that they fail to see that it might do people some good. It would almost seem better to lose some of our religion, if we could thereby save some of the people. What after all do we want to save, the church or the people?

In all evangelism there should be this sense of urgency. We are to preach as a dying man to dying men. The King's business requires haste. Souls will not wait forever. They are wrong who put church pride and dignity before the salvation of the individual. Let us be all things to all men that we may by some means save some. A little stirring in song and sermon might even redound to the honor and the glory of God, especially if the quieter and more dignified methods fail to reach the people.

Is salvation necessary? Have we lost the sense of urgency in our religion? Let us examine this question by a series of brief statements of the whole issue before us. That is, let us study the necessity of salvation analytically. Possibly some may be won over to approve of evangelism when they view this problem in this manner.

IF MAN IS LOST AND WILL REMAIN LOST unless he is saved, then it behooves man to find out how to be saved.

If man is not lost and is in no danger of being lost, then he need not worry about salvation.

If we have any doubt as to whether or not man is or can be lost, then we should make diligent inquiry into the matter and wisely take all proper steps to make sure of our salvation.

If there are several ways of salvation, and if we are free to choose any one of these several ways, then we should make our choice quickly and not endanger our life by delay.

If there is only one way of salvation, then we should choose that way at once.

If there is any doubt as to whether there is only one way of salvation or several, then we should study and compare all the proposed ways, and adopt the one we deem best.

If the Christian way is the only way of salvation, then it would be the part of wisdom for us to adopt it at once and depend fully upon it. "There is danger and death in delay."

If there are other ways of salvation than the Christian way, such as the way of Abraham,

the way of Mohammed, the Bahai way, then let each one choose the way most pleasant to him.

If there is any doubt as to the uniqueness of the Christian way of salvation, then it would be well to adopt it tentatively until we have explored the matter more fully. If it is a sure way, even if it is not the only way, one will not go wrong in following it.

If the blood of bulls and goats on Jewish altars slain is sufficient to wash away the stain and guilt of sin, then it is safe to depend upon animal sacrifice for salvation.

If animal sacrifice avails nothing, then it is folly to depend upon this way of salvation. If this way had been perfect, why has a second way been given us through the blood and sacrifice of Christ?

If we have any doubt as to the efficacy of animal sacrifice, it would be better for us to wait until we have explored the power of the blood of Christ to wash away all our sins.

IF MAN CAN CLIMB THE STEEP ASCENT of heaven by his own peril, toll, and pain, and earn his salvation by doing the works of the law, then it is proper for man to work out his own salvation with fear and trembling.

If man cannot work his way to heaven by the labors of his hands, by his own morality; if all these will not fulfill the law's demands, then man must throw himself on the mercy of God and ask God to save him by the precious blood of Christ.

If we have any doubt about the ability

to save ourselves by our own morality, we should look for help outside ourselves by looking unto Jesus, the author and perfecter of our faith.

If we must accept God's plan of atonement, if we are to be saved, then it is foolish for us to try to climb into the sheepfold some other way.

If we are free to accept God's plan of atonement or not, and if we may climb up to heaven some other way, then again we say, let each one go the way he likes best.

If we are in doubt about the efficacy of God's atonement and would feel more secure in saving ourselves by our own morality, and if we may choose our own plan of atonement rather than God's, then, of course, it seems reasonable that we should make our calling and election sure, even if we have to call and elect ourselves. But it seems wiser to cling to Christ also, lest we lose our life trying to save it; while if we lose our life for His sake, we will find it again.

THE CHRISTIAN WAY IS NECESSARY AND UNIQUE. This is clear from the foregoing conditional statements. I think it has become increasingly clear to us that the substitutionary theory of the atonement is the best for us to rely upon. "I am the way, the truth, and the life," says Christ; and He adds that no one can come to the Father but by Him. Peter tells us that there is no other name under heaven given among men, whereby we must be saved.

Salvation is necessary because man is lost, and because there is an immortal

(Continued on page 60)



Miesel photo

Cleansing and Consecration

(Continued from page 11)

"I have never had a case like this before," and he picked up the Book of Leviticus and read it over.

"The Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing. He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field" (Lev. 14:1-7).

These two birds typify Christ. There had to be two of them, because one was to die and the priest could not bring it back to life again. Jesus died, but He came back to life. He was put to death in the body, but He was raised by the Spirit of God and came forth a conqueror from the tomb. Those birds, coming down to earth from the heavens, as it were, portrayed Christ, the heavenly One, coming down into this scene to be the Saviour of sinners.

WHY DID THE PRIEST PUT ONE of these birds into an earthen vessel? In order to put it to death. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7). The earthen vessel is the human body. Scripture speaks to the Christian husband, and says, "Giving honor unto the wife, as unto the weaker vessel" (I Pet. 3:7). Her body ordinarily isn't as strong as the body of the man. The body then is pictured as an earthen vessel. Jesus, the heavenly One, came down to earth to dwell in an earthen vessel; in other words, to dwell in our humanity—God and man in one blessed, adorable Person.

But why did Jesus have to become incarnate, why did He become a man? "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He came to die—for you and me.

*"By faith the Lamb of God I see
Expiring on the cross for me;
He paid the mighty debt I owe,
He died because He loved me so."*

That is what was pictured there. The cleansed leper stood by and saw the little bird put to death in the earthen vessel, over running water. Water is the symbol of the Holy Spirit, and in the power of the Holy Spirit, Christ offered Himself without spot to God.

What next? The priest took the living bird and dipped it in the blood of the bird that had been killed, and sprinkled the blood seven times upon the leper, pronouncing him clean. He then let the

living bird go free, and up and up it went until it was out of sight and gone. Of what did it speak? It told of Jesus who was delivered for our offenses and was raised again for our justification. And He now has ascended into heaven and He sits at God's right hand.

The priest took the blood of the dead bird, and sprinkling it over the cleansed leper, said, "You are clean." That is a picture of our cleansing by the precious blood of Christ when we trust Him. What did the leper have to do? He had nothing to do. He just stood and looked on. Have you looked on in faith as you saw Jesus bleeding and dying for you? And could your heart say, "It was all for me"?

BUT THEN THERE WAS SOMETHING ELSE. "And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot" (v. 14). I used to wonder what this verse could mean. What a queer thing for God to tell a man to do!

We have not only been cleansed from our sins by the precious blood of Jesus, but we have been bought with that blood. If you are saved, you are not your own; you are bought with a price. And, therefore, the blood that cleansed is also the blood that consecrates. The blood on the ear said this: "This ear has been purchased by blood to hear the Word of God." The blood on the thumb said, "This hand has been purchased to do the work of the Lord." The blood on the toe said, "This foot has been purchased by blood to walk in the ways of the Lord."

Have we learned the lesson? I think there are people who have trusted Christ for salvation but who have never yet yielded their bodies to Him. They have never recognized that all they have belongs to Him. Somebody may say, "Well, I recognize it, but I am not able to live it out." Look a little farther.

The priest was to take some oil. "And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering" (v. 17).

Oil in Scripture is a type of the Holy Spirit; and so, you see, my ear has not only been purchased by the blood of the cross, but it has been anointed by the Spirit that I may hear aright. My hand has been anointed that I may serve not in the oldness of the letter, but that I may do my work in the power of the Spirit of God. My foot has been anointed in order that I may walk in the Spirit. For we read in the New Testament, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

And so God has given us here a wonderful picture of the two sides of our salvation—cleansing and consecrating. May our hearts enter into it.

Prayer is a privilege too sacred to be trifled with.—Charles G. Finney.

Golden Nuggets for Bible Students

By KENNETH S. WUEST

THE ANOINTING WITH THE SPIRIT

There are two Greek words used in the New Testament ἀλείφω (*aleiphō*) and χρίω (*chriō*), translated by the word "anoint." The former is used exclusively for the anointing with oil for medicinal purposes; the latter, exclusively for the anointing with the Holy Spirit. The latter is used in secular documents for the anointing of a sick horse and the anointing of camels. Both words, therefore, refer to the act of applying something to something else.

We have in Acts 10:38, "God anointed Jesus of Nazareth with the Holy Ghost." The subject, "God," does the acting in the verb, and the Holy Spirit, even though Himself a person, is here looked upon as a means that is impersonal so far as any activity in the premises is concerned. That means that the element which God used in anointing the Man Christ Jesus was the Holy Spirit. The Holy Spirit did not do the anointing. He is that with which Jesus was anointed. Thus the act of God in anointing with the Spirit refers to the application of the Spirit to the one anointed, the sending of the Spirit to the person.

In I John 2:27, the anointing which the believer has received and which abides in him, is the Person of the Holy Spirit indwelling him. In I John 2:20, the word "unction" is the translation of the same Greek word, and refers to the personal indwelling of the Spirit. Thus, the anointing with the Spirit refers to the act of God the Father sending the Holy Spirit to take up His permanent residence in the believer's heart.

This occurs just once, when the believer comes into salvation. The Levitical priests were anointed with oil just once, at their induction into office. Thus, when one prays that a certain believer be given a fresh anointing of the Spirit, he is praying that God should send the Spirit to take up His residence in his heart, which is unscriptural. What he should pray for is that the brother be filled with the Spirit.

Thus, the anointing with the Spirit is not a bestowal of power. It refers merely to the incoming of the Spirit at the moment of believing on the Saviour. That means that His indwelling is only potential so far as His ministry is concerned. His indwelling does not at all mean that His ministry is performed in its fullest manifestation in an automatic way. The believer must avail himself of His ministry through a trust in Him for victory over sin and the production of the Christian graces, and a co-operation with Him in saying no to sin and by definitely doing the will of God.



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A CORPORAL WRITES TO HIS PASTOR

IN REGARD to your service held in honor of your lads in the armed forces, I would like to say a few words. We who have been in your congregation miss your fellowship, your friendly Christian smiles, our Christian companions among your young people, the devoted worship in your midweek services. We miss the spiritual guidance received in your Sunday school, the song services Sunday evening, and the inspiring and challenging sermons preached from your pulpit.

"I can thank you, I believe, on behalf of all the other lads in the armed forces who do not know about your services today in honor of us. We all thank you for your deep consideration, love, trust, and prayers for us. Our hope is that we can live up to the Christian life that you expect of us, and that we can remain true to Him under the most extreme difficulties and temptations.

"I wish you to greet all those whom I have known while a member of your church, and to whom I am not able to write personally. To those who may wonder if Christ is the answer to the bewildered soldier in strange places and amid hardships, I can heartily answer, Yes. When Christ is near, anxieties as to what's coming next cease.

"May God richly bless you, as a church, in your work for Him.

"Camp Bullis, Texas."

—Chicago Daily News.

THE SERVICE MAN ON SUNDAY

Do you know Sunday is the Lord's Day? If He lays claim to it we should admit His claim and treat it in such a way as to honor the Lord.

Chaplains are always concerned that the men attend church service on Sunday morning. We add our exhortation to the chaplains, and urge every man, officer or private, to attend regularly. And we urge every chaplain to prepare Bible-centered, heart-warming messages for their hearers.

The old-time Dutch used to call Sundays "God's Dike." To them it was a protecting wall against the encroachment of the secular and worldly upon the confines of the soul.

Old Dr. Bonar (Andrew A.), preaching to his Scotch congregation, once said: "Sabbath days are well days in the desert journey, days when we fill the waterskins to journey on to another well."

Let's protect the Lord's Day by observ-

ing it, making it a day of spiritual refreshing and growth.

A QUESTION OFTEN ASKED

More than one of the uniformed men who will read this page has been asked, "Why doesn't God do something about this war?" People who have ignored God for twenty years are the first to expect divine intervention in their extremity. God is supposed to drop everything else in the universe and rush to straighten out their little or big affairs.

But the psalmist has quite a different point of view. In the Second Psalm he asks, "Why do the nations rage?" Speaking for God, he places the blame where it belongs—on the nations. The Authorized Version uses the word "heathen," but the Revised Version changes it to "nations."

If a nation ignores God and denies His Word, what right has it to expect God to at once get it out of a jam? He hasn't caused the war. If men ask why doesn't God do something, God asks why doesn't man do something? We suggest that every man in war service, and every other man concerned with serious questions concerning God's responsibility and man's, read carefully and thoughtfully the entire Second Psalm. Here are the first four verses:

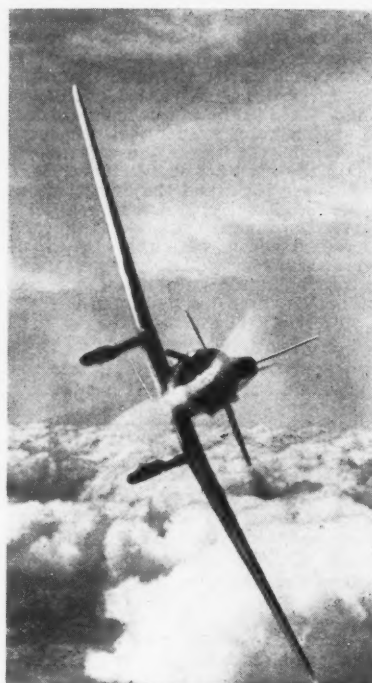
"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

FROM THE CHIEF OF CHAPLAINS

The Chief issues a circular letter at intervals, and a recent letter carries several significant paragraphs which we feel would be of general interest. These are detached paragraphs:

Soldiers Do Keep the Faith

A recent religious journal tells us to read what soldiers write, and then quotes sentences that are a source of inspiration: "Although times are ominous, I have one great Friend who will always guide and protect me, my Redeemer, Jesus Christ." "It is miraculous how real Christ and His teachings seem to us men in camp now. He is the 'Beam' by which we walk through this darkness." "No doubt darker days are ahead, but they are only to strengthen our faith in the heavenly Father." "This is my only consolation as I go into actual battle, I know Jesus will be at my side." "I was inducted into the army six months



Training plane manned by a flying cadet.

ago, and I have been in three different army camps and have always found the church and chaplains of my faith. The first time I attended church in camp it made me feel so good because it just seemed like home."

Material on record in this office indicates that the thinking noted above is widespread and general. On a recent Sunday aboard an unnamed United States transport, six separate religious services were held in order to accommodate all who wished to attend. Our reporter states, "It was a rare privilege indeed to be able to lift our hearts to God amid the awesome and uncertain surroundings of the great Pacific."

Conviction and Conversion

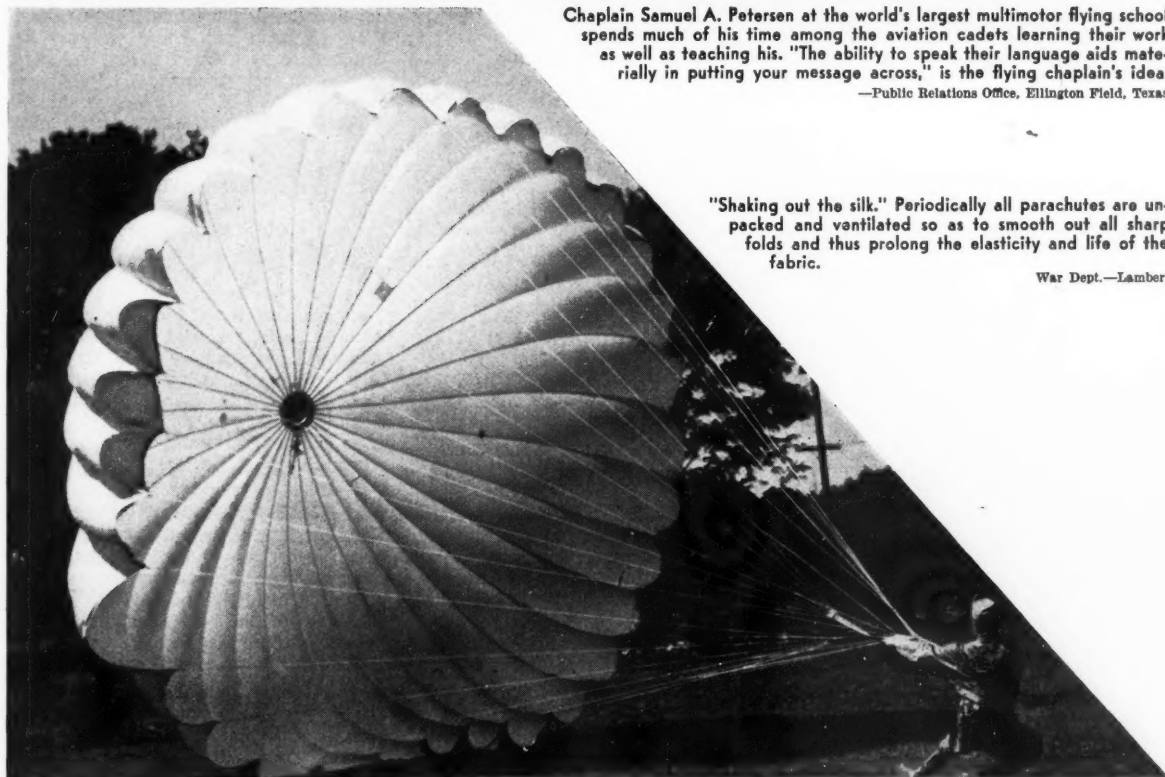
"Chaplain Milner and I have been preaching for conviction and conversion. As a result we have seen more than one hundred converted to Christian faith during the past month. The men in this reception center are eager and receptive to the gospel of salvation. The outdoor services are well attended, as well as all other services we arrange for the men. One of the most effective opportunities we have is the orientation talk."—Chaplain William A. McKee.

A Meeting Place with God

The following note was handed by a (Please turn to page 28)



Chaplain Samuel A. Petersen at the world's largest multimotor flying school spends much of his time among the aviation cadets learning their work as well as teaching his. "The ability to speak their language aids materially in putting your message across," is the flying chaplain's idea.
—Public Relations Office, Ellington Field, Texas



"Shaking out the silk." Periodically all parachutes are unpacked and ventilated so as to smooth out all sharp folds and thus prolong the elasticity and life of the fabric.

War Dept.—Lambert



Missionary Department

★ William H. Hockman



IDOLATRY AND SUPERSTITION ABOUND IN JAPAN

Here is a picture of an extraordinary shrine. It is dedicated to departed little children, whose spirits are supposed to be detained in a place of penalties like the Roman Catholic purgatory. In purgatory the children are supposed to be condemned to gathering piles of stones. Passers-by may drop stones on this shrine and thus help the unfortunate children in paying their penalties.

AMONG THE MIAO TRIBESMEN IN SOUTHWEST CHINA

PERFECT weather marked the three days of the annual church conference. Some of the Miao church members were held up by flooded streams, but by Saturday about a thousand people were present, and at the Sunday noon service I had the privilege of preaching to at least 1,200 people. Thirty-four men and women were baptized that morning in the stream at the foot of the hill and took their first communion at the noon service, though they represented but a small part of the total baptisms for the year. All details of examination, baptism and church government are in the hands of the local church board, the missionary acting as adviser rather than chairman of this board.

The thrill of those days of crowded meetings will be indelibly imprinted on our memories. Strange it seemed to be in far inland China and yet not understand a word of the church service except when the speakers reverted to Chinese; but how inspiring it was to listen to that throng of young people sing!

The singing of the two male quartets must have been ample reward for many weary hours of teaching and practice. The Kopu School excelled themselves in a four part "Hallelujah" at the Sunday evening service, and the finale of the men's double quartet touched all our hearts.

Not that we understood a single word apart from our knowledge of the English

original, for it was all in their own soft dialect; but how one's heart welled up in gratitude to God that these wooded hills which a few years ago echoed to the wild love songs of an immoral heathenism, now resounded to the praises of the Lamb of God! And how one rejoices that some glad day all barriers of language and race will be broken down and we shall be able to join with those most lovable people in the glad new song, and sing His praises in the land where we will never need to say goodbye!—J. Howard Kitchen, in *China's Millions*.

MEDICINE FOR THE GLORY OF GOD

Would that all mission hospitals were like the Presbyterian Institute at Ebolowa, Cameroun, West Africa! The superintendent, Dr. H. L. Weber, and his efficient staff have never lost sight of the fact that they are first, and always, ambassadors of Jesus Christ. While the hospital has an exceptionally high record from the medical and surgical angles, first things are kept first, and the chief goal is the souls of men. Thousands have been brought to the Lord through the ministry which centers in the hospital and reaches back into the dark shades of the remote bush. The recently issued yearly report is stimulating reading. The section on leper work is so stirring that we share a portion with our readers:

"Swift and spectacular have been the

results accomplished in the treatment of leprosy by the latest and most effective treatment that has as yet been found, viz., the using of diphtheria antitoxin or toxoid, which we have now been using for ten months. This great discovery was made by Dr. Douglas Ross Collier, of our Presbyterian Mission in Siam (now Thailand), together with a German, Doctor Oberdoerffer, who claims that certain foods contain a poisonous substance known as sapotoxin, found in our taro or caladium (elephant ears), which predisposes people to leprosy. Both in diphtheria and leprosy the adrenal glands degenerate, and the diphtheria antitoxin stops this degenerating process, and so this led to the trying of diphtheria antitoxin on leprosy, with most amazing results. Ninety-five per cent of all cases improved, and many indeed were cured, or as we doctors say, made 'symptom free,' with no bad effects in any case. So now the fond hope dawns upon the world that some day the world will be rid of one of the most feared and loathsome of all diseases.

"We are treating about four hundred patients with this new remedy and it is marvelous how quickly some of them respond to it. All types of leprosy seem to respond and are benefited by it. In many cases of the nodular type, the lapra bacilli are destroyed so fast that the nodulars break down and slough away. We only wish you could witness the dancing for pure joy of the other lepers as one of their number is pronounced cured and goes back to his own people!

"Under this hospital's care we are treating 1,337 lepers, and all of these but ninety-nine are either already in the church or catechumen class. The ninety-nine are by no means out on the hills of sin and doubt, for many are little children, where others have already made profession of their faith in Christ but have not been formally entered into the lower class by the church session. The American Mission to Lepers has most generously supplied us with the necessary medicine for this great mob of lepers, together with all the other necessities for carrying forward this great enterprise of salvaging these unfortunates."

GOING AFTER INDIANS

Mr. and Mrs. Orland Corwin, of the South American Indian Mission, have undertaken the arduous task of reaching an untouched tribe of red men in the highlands of Colombia. Their initial experiences are related in the *Amazon Valley Indian*:

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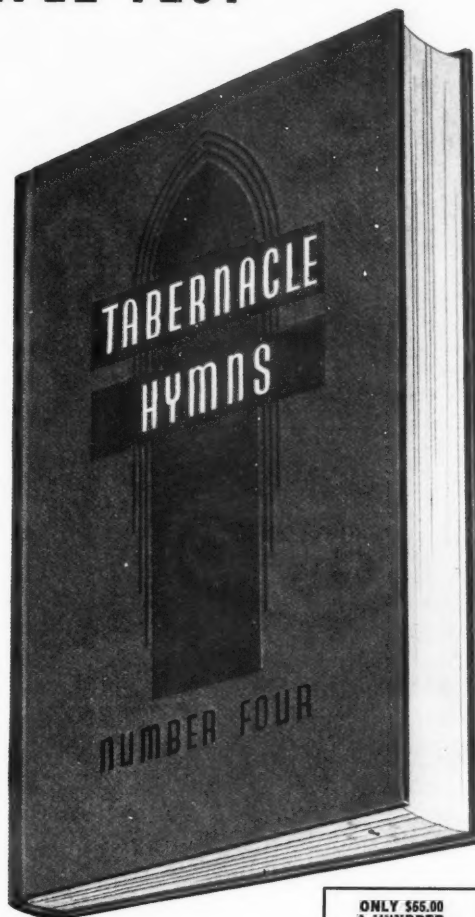
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Rev. Bernard Angel,
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Mrs. Bernard Angel,
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which were packed our possessions, we arrived at Dibulla, a little town some twenty miles down the coast from Rio Hacha. We were disappointed to find that the pack animals which we had ordered had not arrived, but we truly thank our watchful Father that we were able to secure a house where we could store our baggage and hang our hammocks. The latter were quite welcomed after the experience of the previous night.

"On the morning of the twenty-eighth, accompanied by two boys who took care of the oxen which carried a part of our things, we left Dibulla to begin the more exciting part of the journey. If you can imagine climbing on mule back up and down steep, irregular stairways with a big per cent of the steps lacking, we won't have to describe the sensation. It was really interesting to see how sure footed these mountain animals are. Deep gullies of some fifty feet on one side of the narrow path did not disturb them at all. We were so tired when night came that we found it easy enough to sleep in a shelter in the woods. The shelter was no more than a thatched roof supported by poles, and two other travelers were also passing the night there. The following day our spirits were refreshed as we enjoyed the loveliness of the mountains. About sunset we reached Pueblo Viejo, the little village of some twenty-five mud huts inhabited by Colombians, which we expect to be our home for awhile.

"The house for which previous arrangements had been made was not available, so we found it necessary to crowd into a little old twelve by eighteen foot shack inhabited by various classes of roaches and other pests. In this we will have to live until our house of the same size is ready. It is impossible to convince the builders that we need it at once. To almost every plea for haste here the answer is *manana* (tomorrow).

"There has been some response to the Word of God as it has been given out here. A number have professed conversion and are reading Gospels, for which they have brought us bananas or other food. Please pray that there will be changed lives among them. It seems that this little place is a stronghold of Satan. The people live mostly by trading with the Indians, to whom they pay almost nothing for their products. In turn, with the few pennies they do receive, the Indians are induced to buy rum. About two-thirds of the families here make rum. You can see what a difference it will make when some of them are truly converted and share our longing to get the gospel to the poor neglected Indian.

"Having been oppressed by civilized people (so-called) their small bodies sometimes tremble at the sight of strangers. But by showing them kindnesses, giving them simple medicines or food (as they are usually hungry), we have been making friends among them. There is evidently definite opposition to our learning the Aruac language. Please pray that the translation of the Word of God be not hindered.

"We do praise God that an Indian young man who understands some Span-

Moody Monthly

ish is coming several times a week to teach us his language. He always enters with fear and asks to have the door closed. During the class he sits on a low box behind the table so as not to be seen by anyone looking in through the cracks. Of course, we pay him and also give him food, etc., to attract him. The other day after eating a biscuit he burst forth with an unintelligible utterance which he immediately explained to mean, "This is good. Give me four!"

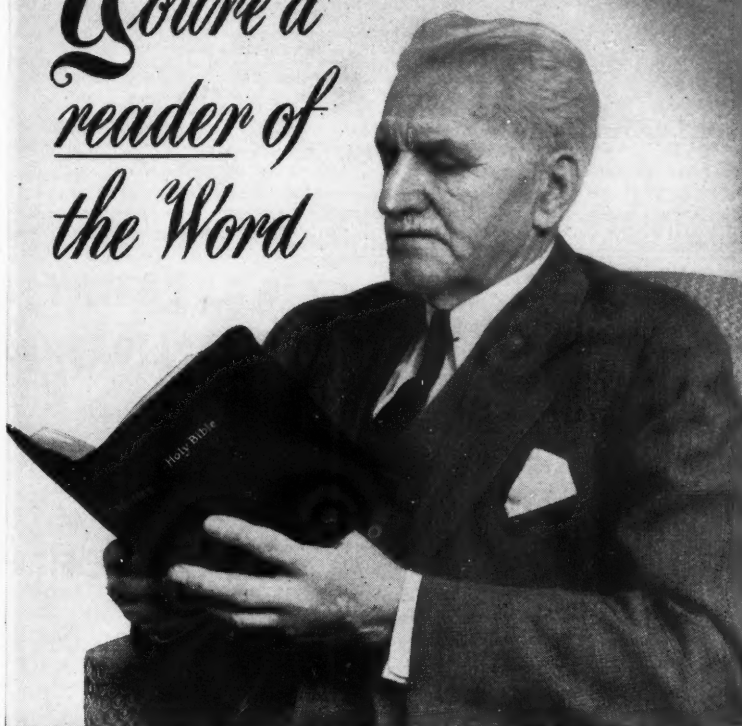
KASHMIR FELLOWSHIP

"The old and rather decrepit Central Asian road which our lane joins half a mile below is being repaired, and made as straight as the mountains and the river Sind will allow. Fifty miles from Srinagar, and a little over thirty from here, is a summer camping place called Sonamarg (Golden Meadow), the last but one stage before this road zigzags up the mountain steep to the Zogi La Pass, said to be the most treacherous in Asia, and on the way to Ladakh and Thibet. It is over this improved road, soon to be ready for motor traffic, that we hope our new Ford will travel to carry light and healing to our Sind River Valley parish of some fifty miles in length, since there are no other ambassadors of His but ourselves (two women missionaries and one full-time Christian Kashmiri helper) to carry it.

"Little narrow valleys and steep wide glacial ravines break away from the Sind River at frequent intervals to the north up the main valley. These are peopled by hundreds of Kashmiri farmers and cattle-raising Gujars, almost entirely Moslem, some of whom brought their sick ones tied to rope beds over many weary miles to Miss Salmon's little dispensary the past year. Although we have no accommodation for the sick and their relatives who come with them, now and then very ill cases that seemed hopeless of cure have remained and have been taken care of in a cow shed or wood house, to go back wonderfully improved after feeding up and treatment here under our nurse's tender care.

"Recently a twelve-year-old Gujar lad, while tending the family goats on a mountain spur above us, was attacked by an angry mother bear who was escorting her babies home for the night after treating them to a feast of walnuts. The boy's only companion was a small half-brother and a dog. As the angry mother bear began to maul the little herd-lad and sink her sharp teeth into his flesh his calls for help could not be heard by any human being except his helpless, frightened little brother. But the faithful watch dog came running and finally got the creature to loosen her hold and depart, thus saving his life, until men came from his distant village up the valley and brought the wounded lad to Miss Salmon, more dead than alive. He was undoubtedly a hospital case, but the distracted mother of the boy—her only son—begged our nursing sister to do what she could here. In spite of the fact that his very deep wounds had been stuffed with some horrible yellow 'remedy' to stop the bleeding, she was able

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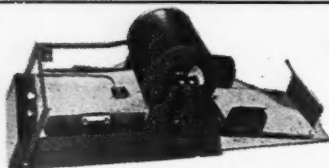
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to clean them out finally. He has been doing so well that Dr. Rawlence, who saw him the third day after the accident, declared that he need not be taken into the mission hospital in Srinagar. The mother is very grateful, and listens well to Christian teaching, as does also Abdul Aziz, the patient, who is a Mohammedan."

—Miss A. E. Wishart.

"FROM INDIA'S CORAL STRAND"

Here is a characteristic letter received by Bertha Carr-Harris from a native Bible woman in the Zenana Bible and Medical Mission:

"May God's blessing be upon you. By the grace of God we are quite well and hope that our well-being may be for His glory.

"I am writing to tell you about the blessing that God has given through the preaching of the gospel in the last year, that you may share in our joy and thankfulness, for this is the result of your prayers. In November, four families numbering twenty-four people came under the power of our Lord Jesus Christ, as well as many others. I don't know how many altogether, but they are all from the sweeper caste. God needs instruments for His work and He chooses and prepares them Himself.

"At Christmas we had a *jalsa*. Two hundred and fifty were present, including several Mohammedan women. The next day their friends said to them, 'So, you went to see the sweepers' *jalsa*, did you? We too were invited, but we did not go. Why should we go to the sweepers' *jalsa*?' They replied, 'It was a Christmas Day *jalsa* in honor of the birthday of Hazael Isa (Jesus). He is the highest and holiest whom all the world acknowledges and for whose coming people everywhere are now waiting. If Christians think Him the Son of God, what is there strange about it?'

"So they turned to me, Mrs. Das, and said, 'Please come to our home and teach us the gospel and we will listen.' Once a week we go to their homes and some of them are reading 'The Christian Book' (Bible). On account of the war people are keen to hear the Word of Christ and everywhere they say to us, 'When will Christ come?'

"We thank you for your prayer and worldly help.

"With all good wishes,

"Phoebe Sundar Das."



Soldiers ★ Sailors ★ Marines

(Continued from page 22)

staff sergeant to one of our chaplains: "Our chapel—and it is our chapel because there isn't a man on — Field who doesn't point out with pride this beautiful structure to visitors and say, 'There is our chapel.' Upon entering the foyer, one immediately senses the atmosphere of reverence and of awe. The

Moody Monthly

walls seem to ring out with love and honor that they stand in memory of the risen Christ. No man at the post has to be reminded of that fact when he enters. Yes, our chapel means to us a meeting place with God our Father."

Speaking from Experience

"Highlight of the month was the six-day bivouac of the battalion at a point some seventeen miles from Camp ——. The chaplain marched the entire distance going and coming. The program in the field included night problems and daytime maneuvers; leadership in sings and talent programs; devotional services conducted around the campfire and amplified into the entire area. These experiences resulted in a more intimate contact with officers and men. This type of field program gives the chaplain an opportunity to mingle with and know his men in a new way, and thus gain their confidence and respect. I feel that every chaplain should make a special effort to share with the men this experience of working and playing together in the open and sleeping under the stars. From it he may gain a renewed enthusiasm for his work and increased devotion to his task of spiritual leadership."—Report, Infantry Replacement Training Center Chaplain.

SUGGESTIONS TO CHURCHES

Every church, big or little, has one or many of its young men in uniform. Some of these men are in training, others are on distant battlefields. How can the local church be part of the life of these young men during their absence, so that after their return home (God grant it may be soon) they will feel themselves even more a part of the home church?

1. A service flag. By this time nearly every church has such a flag with a star for each youth in service. But did you ever take a picture of the flag and send the picture with the reminder of how they are held in remembrance?

2. The public mention of names. An Episcopal church in Toronto (St. Olave's), in a letter sent to its boys, reveals a plan. Here are two paragraphs from the rector's letter:

"Our church people want you to have this word from me to convey to you their cordial greetings. Needless to say, I send you my own best wishes also.

"You can imagine how very familiar your name has become to the ears of those who attend St. Olave's Church, since they hear it read every Sunday. Yes, we continue to bear you up in the arms of our prayers to the throne of grace. May God our heavenly Father continue to keep you and to bless and cheer you! And do you, please, remember us in your prayers?"

3. Do not expect too much from servicemen in return for letters or gifts. They are very busy. Besides, the War Department discourages letters lest they inadvertently carry information concerning troop movements or the movement of ships.

If any church or pastor is using a plan which helps link the local church and the servicemen, we would be glad for some word concerning it.

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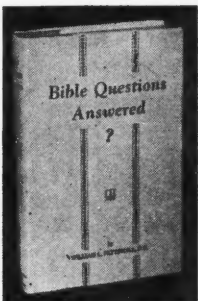
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Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

EDUCATION AND RELIGION

THE public school in America was established by men and women who were devoted to God and who loved His Word. Almost without exception, the American university was planted and watered in the same manner. For more than a hundred years learning was the handmaiden of religion; education, the mouthpiece of Christianity.

What a vast change has come over this handmaiden of the Church during the present century! It is doubtful if God Himself has any more effective opponent than the average modern university, and especially the misnamed normal or state training college.

Perfectly realizing that the winning of youth means the capture of society in the next generation, Satan has put forth his most prodigious endeavor and witnessed his most eminent success in these schools. The result is that today we have almost

universal education and practically universal crime. The warden of Sing Sing recently said: "The average age of criminals has been reduced from forty-six to the early twenties, while at the same time the average criminal has changed from an illiterate to the highly learned. High schools, colleges, and universities now make magnificent contributions to reformatories and state prisons."

Morals can and ought to be taught in public schools. The late Professor Machen said truthfully, "It is useless to try to keep the raging sea of passion within the flimsy mud embankment of appeal to experience. There will have to be recourse again to the stern, solid masonry of the law of God. Man-made authority cannot secure the reverence of man. Society can endure only if it is found on the rock of God's commands."

—W. B. Riley, in *Problems of Youth*.

CHAPLAINS NEEDED

To meet fully our complement of chaplains needed by the armed forces, it will be necessary for our denomination to approve about thirty men per month until the end of 1942. That will only

provide for the requirements for 1942. What lies over the horizon cannot be precisely seen from this point. But it is possible that the forces will need about 10 per cent of our ministry before all units are provided with chaplains.

It is a serious problem. The requirements are relatively hard, namely, both college and seminary degrees, and some experience in the pastorate, for the army. When one considers that men over fifty are definitely out, that most men between forty-five and fifty will have difficulty meeting the physical tests, and that men will be at least twenty-five or twenty-six to possess the required degrees and experience, it means approximately two hundred ministers from the ranks of our younger men, twenty-five to forty-five years of age, by the end of this calendar year. Unless the churches find chaplains who must volunteer, the forces will lack that spiritual ministry which the government has made generous provision to maintain. Clearly it is up to the churches and the pastors.

—*The Presbyterian*.

CHAPLAIN SCHOOL NOW AT HARVARD UNIVERSITY

The Army Chaplain School has been transferred from Fort Benjamin Harrison, Ind., to Harvard University, Cambridge, Mass.

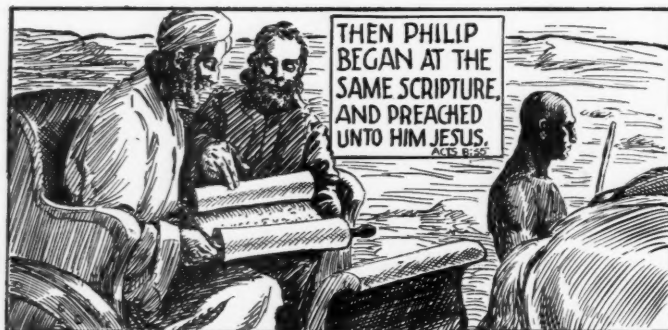
Members of the fourth class completed their studies at Fort Benjamin Harrison. The fifth session, which began August 10, convenes at the new location. Facilities at Harvard are ample and no construction has been undertaken. Students are quartered on the university grounds.

Chaplains newly commissioned in the Army of the United States, though well-versed in the doctrines of their respective faiths, are usually unfamiliar with the procedures and problems of military life. They are sent to the Chaplain School, where they follow an especially designed course of study comprising the following subjects:

Practical duties of chaplains; leadership and administration; discipline, courtesies, and customs of the service; military law, and military hygiene and first aid; topography; graves' registration; military correspondence and surveys; money and property; investigation, interior guard duty, field service regulations, equipment; organizations of the army; recreation, education, and music; administrative, co-operative, and supervisory duties of division, army corps, and army chaplains; staff regulations; army morale; defense against chemicals.

—*War Department, Bureau of Public Relations*.

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If You Make These Particular Mistakes in English...

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FOR example, if you are sometimes puzzled as to whether it's "beleive" or "believe," then you are likely to misspell such words as these: receive, fierce, leisure, sieve, or inveigle. If you wrongly say "com PAR able," then you have to watch for these mispronunciations: for MID able, ap PLIC able, la MENT able, pre FER able.

Or perhaps you have trouble over words with two "c's" or "m's," like "accommodate." In that case you doubtless often hesitate about the correct spelling of other double-letter words, such as *parallel*, *assessment*, *embarrassment*, or *irresistible*. Or possibly you are often stumped as to the proper use of "who" and "whom," "lay" and "lie," "don't" and "doesn't," and whether to say "between you and I" or "between you and me."

As you can see, many of the particular mistakes you may be making probably fall into certain definite classifications. That is how your failure to correct, once and for all, what may be a relatively few basic mistakes may (without your even being aware of it) lead to your making a great many others!

Why Most People Make Mistakes

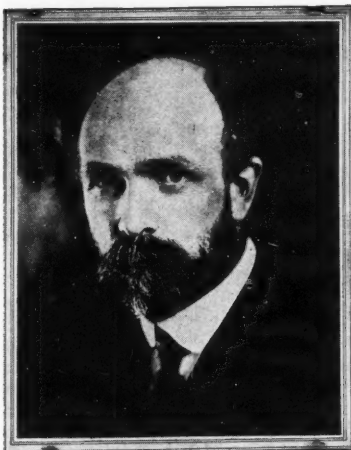
What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games!

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. Amazing



SHERWIN CODY

ing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

The basic principle of Mr. Cody's new method is habit-forming. Anyone can learn to write and speak correctly by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

100% Self-Correcting Device

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That's wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some astonishing facts.

For instance, statistics show that a list

of sixty-nine words (with their repetitions) make up more than half of all our speech and letter writing.

Obviously, if one could learn to spell, use, and pronounce these words, correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than half a dozen fundamental principles of punctuation. If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple, it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day required.* Fifteen minutes not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from time usually spent in profitless reading or amusement. The results really are phenomenal.

FREE—Book on English

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This book is published by the Sherwin Cody School of English in Rochester. It can be had by anyone free, upon request. There is no obligation involved in writing for it. Merely mail the coupon, a letter or postal card for it now. SHERWIN CODY SCHOOL OF ENGLISH, 369 Searle Building, Rochester, N. Y.

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OBSCENE BOOKS

Two publishers and two authors were fined at the Old Bailey in London recently on charges connected with publishing obscene books. One of the largest houses in London was fined \$500 and costs of \$50, and the author of the volume in question was fined \$500. The authors in both cases were to remain in custody until the fine was paid.

It is a great pity that the same vigilance is not manifested on this side of the Atlantic. Unless something is done and done quickly to check the spate of vile books masquerading as literature, this country is headed for a complete moral collapse. Each year the purveyors of filth become bolder, and many of the best sellers attain that title largely by the putridity that pervades their pages. In writing thus we have no illusions that our feeble word will avail to stop, or even check, the stream of obscenity. So long as there are people to be found who will dig in the muckheaps of the world, and dredge the sewers of human filth and serve this up as reading matter, just so long will there be readers for such mental fare.

The deplorable feature of the whole vile business is that it is not the older men and women who are most affected by the stream of rotteness, but the younger generation who make such books their mental pabulum, and who imagine that in reading them they are dealing with realism and reading of life. What they are reading of is in reality death, and corrupting their own hearts and minds with a debasing and thoroughly demoralizing influence. If there were a few such fines handed out in Canada to authors and publishers such as has been done in England it might have a salutary effect on the writers and their writings, and the publishers and their publishing.

—*Evangelical Christian.*

WANAMAKER'S BEST PURCHASE

When John Wanamaker, the merchant prince, was eleven years old he purchased a Bible. In later years he said of this purchase: "I have of course made large purchases of property in my time, involving millions of dollars. But it was as a boy in the country, at the age of eleven years, that I made my greatest purchase. In the little mission Sunday school I bought a small red leather Bible for \$2.75, which I paid for in small installments. Looking back over my life I see that that little red Book was the foundation on which my life has been built and has made possible all that has counted in my life. I know now that it was the greatest investment and the most important and far-reaching purchase I ever made."

—*The Teacher.*

WE WILL NOT BE THERE

A book has been written by a minister's son (probably fact and fiction mixed). The general attitude of the writing is friendly toward the Christian faith, though some little fun is had at the ex-

pense of one who had some convictions. Also the author seems pleased when the former careful living of the hero is surrendered.

Now the book is filmed. A famous bishop is giving his blessing. He wants us to go to see the picture.

Well, some of us will not be going, primarily because the showing is to be in a movie theater. And why? Because—

1. The movie, as an institution, is a major promoter of crime in general, and in particular it promotes liquor drinking, cigarette smoking, gambling, Sabbath desecration, murder, robbery, immorality.

2. If we are Christians, our money must not go to support such an institution even in its better movements and better showings.

3. If we are Christians, our influence must not be on the side of the movie, for there are those who look to us. Perhaps some are not so wise as we or so discriminating. If we go to see the "good" movie we cannot blame the child or youth who, seeing us, goes to a movie that is not quite so good. And he will. *We have no more right to go to the devil's movie house to see a "good" movie than we have to go to the saloon to drink a glass of "good" milk.*

—*The Free Methodist.*

WILL HE BE ANOTHER WESLEY?

A few weeks ago there appeared an article concerning a brilliant young Methodist preacher who was calling his denomination with its nine million communicants back to the fundamentals of the Christian faith. That young Methodist preacher spoke through the columns of *The Christian Advocate*, "the official newspaper-magazine of Methodism," one of the most successful ventures in religious journalism in the United States.

The appearance of that article in the most influential liberal weekly of the Methodists was a significant event. We asked, "Are the Methodists going back to Wesley?"

In the very same paper another young Methodist preacher, only twenty-three years of age, and still a student at the Boston University School of Theology (liberal), rebukes the pulpits who present Jesus as a friend and teacher and fail to hold Him forth as a divine Saviour who insisted on the rebirth of every sinner.

Sometimes brilliant and zealous young men degenerate into ranting fanatics. But they can also develop into eloquent prophets of the Lord who call an apostate Church back to Calvary and Pentecost, and blaze the trail for a new revival. And how sorely our American religious world—and we are a part of that world—needs a glorious revival.

—*The Banner.*

SHOULD CHILDREN ATTEND CHURCH?

Except the home, there is no place of more holy associations to a child than the sanctuary, where the solemn silence, the reverent prayer, the glorious praise

Moody Monthly

and honor paid to the Invisible make impressions on the wondering mind and tender heart never to be effaced, and to be recalled when years ripen as the most beautiful things of life. Often when we go back to the old church where we spent our childhood, the actual reality has no romance, but the past was beautiful in the setting we remember. How golden are the scenes of childhood when brought back from the time when we had no sense of proportion and saw all things in magnified measure. Those are the days of legend and romance whose glamor may be smothered by the secular development of life, but never completely lost.

It is a great mistake for parents to assume that the church service is not the occasion for a child's attendance because it is long and wearisome to a little mind. They do not realize how the imagination paints the edifice with tints of glory, how glimpses of higher things and perceptions of duty to God and men are formed. A child has a greater capacity for thought and dreaming than his elders are inclined to admit. It is a well-known fact that the questions of a child are hard to answer, and it is because they go to the heart of great subjects. If such deep thoughts are awakened in a little mind, who can estimate their impression on the moral nature and their spiritual uplift to the heart?

—The Watchman-Examiner.

A TWO-WAY REVELATION

What a two-way revelation "Bad Boy and \$25=Good Boy" in *Reader's Digest* for December, 1941.

"Hell's Half-Acre" in Grand Rapids was made over morally and socially in three years' time by Chief of Police O'Malley. Arrests of the boys and girls were cut from 135 in one year to exactly one the following year. The next twenty-two months no one was arrested.

This dirty slum area lay for years a challenge to the churches of Grand Rapids, and America. Diffidently and ineffectually they had approached the task—without results. Chief O'Malley says, "You can't prevent crime with either hymn-singing or a cop's nightstick. Only thing to do is keep those kids so busy they don't have time for devilment."

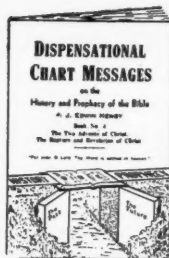
Can we not learn the lesson, that you have to keep boys active the right way, or they will be active the wrong way. What a shame if we permit agencies that do not help youngsters to a saving knowledge of Christ to pre-empt the field of childhood.

Unless the church can win the boys today she will lose tomorrow's world. We must put the boys to work, or someone else will.—Free Methodist.



Why are some Christians so anxious, so fearful? Evidently because they have not left their way with the Lord. They took it to Him, but brought it away with them again.—Selected.

September, 1942



DISPENSATIONAL CHART MESSAGES

A new series of twenty messages on prophetic subjects has been prepared by J. Edwin Newby, draftsman and teacher in Union Bible Seminary. The messages are as follows:

Eternity Past, Eternity Future, and Probation Between.
Probation of the Angels, and Four Falls of Satan.
Man's Probation, His Fall, and Redemption.
The Ages and Their Overcomers.
The Three Earth Governors: Lucifer, Adam, and Christ.
Christ's Work as Mediatorial Prophet, Priest, and King.
The Two Advents of Christ.
The Rapture and Revelation of Christ.
The Two Trips of the Holy Spirit to Earth.

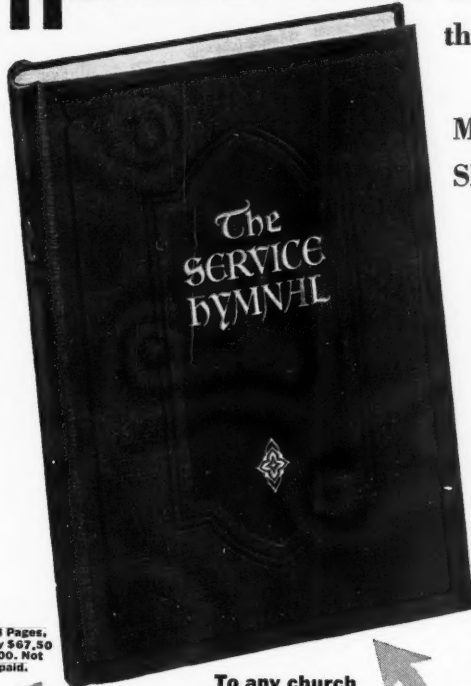
The Millennium, the Glorious Kingdom Age.
The Four Grave Openings.
The Four Great Judgments.
Four Places Called Hell in the Bible.
The Times of the Gentiles.
Two Mysteries, Godliness and Lawlessness, at Work.
The Seven Churches of Revelation.
The Seven Seals, Trumpets, and Vials.
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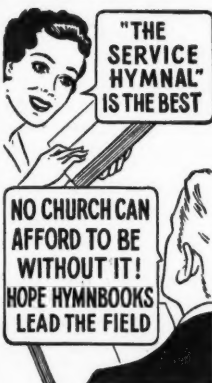
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A THOUSAND TIMES TRUE!

A certain graveyard was always kept locked, but a notice on the gate read: "The key to the graveyard will be found in the tavern."

WHEN SATAN APPROACHES

A little Christian was once asked if Satan did not tempt her to do wrong things and how she kept from doing them.

The answer was: "Yes, I know he wants to get me, but when Satan knocks at the door of my heart I just say, 'Jesus, won't you go to the door?' and when Satan sees Jesus, he runs away every time."

The strongest man that ever lived isn't strong enough to meet Satan alone!—S.S. Quarterly.

GOD TOOK HIM AT HIS WORD

Wendell Phillips was a young man of undecided purpose. One day, having heard Dr. Lyman Beecher, he went home, threw himself upon the floor, and prayed, "O God, I belong to Thee. Take what is Thine own. I ask this, that whatever is wrong may have no power of temptation over me; and that whatever is right, I may have the courage to do it. Amen." Phillips afterward said: "From that day I have never found anything that impressed me as being wrong exerting any temptation over me, nor has it required courage on my part to do whatever I believed to be right." Martyn, his biographer, adds: "For him henceforth there was no compromise with animalism, selfishness, cupidity, or any debasing inclination; they were but supplicants at the feet of his soul."—James M. Ludlow.

CHRISTIAN EVIDENCE

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth of the Christian faith. The challenge was immediately accepted in these words: "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinize the evidence offered by those who have firsthand knowledge of the facts. I will bring with me to the debate, one hundred men and women who have been saved from lives of sin by the gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. *The agnostic had no evidence. The Christian had evidence.*—H. T. Kerr, in *The Elim Evangel*.

SYMPATHY THAT COUNTED

Dr. Stuart Nye Hutchison tells us about a boy whom he knew who had lost his right hand. He felt so badly about it that he did not want to see anyone. His father said, "I'm going to bring the minister in to see you." The boy said, "I don't want to see him." But the father brought him in. When the boy looked up he saw that the minister had no right arm; there was an empty sleeve. He came over to the boy and said, "I haven't any hand, either. I lost mine when I was a boy, and I know how it feels." It wasn't hard for the boy to get acquainted with the minister who "knew how it felt." *So Christ has suffered for us and knows our temptations.*—From Tarbell's *Teacher's Guide*.

THE DIVINE AND HUMAN NATURES OF JESUS

In my earlier days—and yet I was old enough to be a lecturer in the Andover Theological Seminary—I wanted a new way of teaching the doctrine of Christ. I thought I would tell the students to get a sheet of paper and divide it into three columns. In the first column they were to write every passage where Christ is spoken of as *God-man*; in the second column all the passages where Christ is spoken of as *God alone*; and in the third, all the passages where He is spoken of as *man alone*. I went to work; I think I have the paper now. It is badly balanced. The first column and the second filled right up, but the third column, I never found a passage speaking of Christ as *man alone*. Do you remember any such passage?—Alexander McKenzie, in *Earnest Worker*.

SPIRITUAL TALK

Did you ever think whence came the words "papa" and "mamma"? We can trace most words to an etymological source; we can find in the study of language and grammar the roots from which they came; but you can find no etymological source for "papa" and "mamma." They come from the grammar of nature, the etymology of nature. When a child begins to talk, he uses the simplest consonants and the simplest vowels; and because he knows how to make but one syllable, he repeats the syllable. And so he says "papa" and "mamma."

God gives us the spirit of adoption, and we cry "Abba." That is Aramaic for "papa." It is a repetition of the two simplest syllables. *The spirit of adoption comes into the child of God, and teaches him to look up into the Father's face, and say, "Papa, Papa!"*—Arthur T. Pierson, in *The Heart of the Gospel*.

GAIN BY GIVING

Of a lake in Central Africa one writer says: "When this lake was first discovered there was no outlet, and the water was brackish. When Cameron and Stanley visited the lake it was commencing to dribble into the Lukuga, and thence into the Congo. Shortly afterward it burst the barrier and flowed out in a full stream, which it has maintained ever since. Eighteen years ago, when I first lived on the shore, the water was still slightly mineral; today, however, it is pure and wholesome. Fish abound, and afford sustenance to many of the people, as well as to innumerable birds."

Many lives are suffering for want of an outlet. Beneficence to others reacts upon the quality and happiness of our own lives.—The P. H. Advocate.

TIME TO HOLLA

A boy going along a quiet street the other day sent a quick glance into an open alleyway and gave a nerve-shattering yell that seemed to fill the whole street with noise and uproar.

"What are you hollering like that for?" cried a passer-by, seizing him roughly by the shoulder, unable to see the smoke that had alarmed the other.

"Because it's a time to holler!" cried the boy indignantly, wrenching himself free, and shouting, "Fire! Fire!" louder than ever, in a way that speedily aroused the fire department.

There are purblind people who will hush any outcry about intemperance, and want to know sneeringly, "What are you hollering for?" To all such there is no better thing to do than to echo the boy's answer, "It is a time to holler!" and keep on "hollering." By-and-by somebody may come to the rescue.—*Ernest Worker*.

AFTER THE CRITICISMS

A preacher announced a men's meeting in his church, proposing to give the men a chance to air their objections to Christianity. Over twelve hundred were present. The first objector said, "Church members are no better than others." "The ministers are no good," said another. And so the objections were mentioned one after another, and the pastor wrote them down on paper: "Hypocrites in the church," "The church is a rich man's club," "Christians don't believe the Bible any more"—twenty-seven in all. When they were through the pastor read off the whole list, then tossed it aside, saying, "Boys, you have objected to us pastors, to church members, to the Bible, and other things, but you have not said a word against my Master!" And in a few simple words he preached Christ to them as the faultless One, and invited them to come to Him, and believe on Him. Forty-nine men responded.—*Record of Christian Work*.

THE INDWELLING SPIRIT

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8:9).

Some say, "I do not understand how I can be in the Spirit, and the Spirit in me." But there is no contradiction. If you go down to the seashore and dip a pitcher in the water, the water is in the pitcher, and the pitcher is in the water.

We call the element of the fish water, because the fish is in the water, and the water is in the fish. And the Holy Spirit is the element of the Christian, because he is in the Holy Spirit, and the Holy Spirit is in him. And so Jude says, "praying in the Holy Ghost." When you pray truly, you are like a man in the atmosphere which he is breathing in and breathing out; and when you pray to God you are first in-breathing the Spirit, and then out-breathing the Spirit in prayer to God. And so the Spirit of God is the breath of your life that you constantly inspire and expire. You are living in the Spirit and the Spirit is living in you.—Arthur T. Pierson, in *The Heart of the Gospel*.

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THE GOSPEL¹ (GOOD NEWS)
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מטבירה אלה דקתהיא
1

The Ancestry of Jesus
The genealogy of Jesus² the Messiah³, the son of David, the Abraham was the father of Isaac; Isaac of Jacob; Jacob of Judah and his brothers. Judah was the father (by Tamar) of Perez and Zerah; Perez of Hezron; Hezron of Ram; Ram of Amminadab; Amminadab of Nahshon; Nahshon of Salmon; Salmon (by Rahab) of Boaz; Boaz (by Ruth) of Obed; Obed of Jesse⁴; Jesse of David—the King.
David (by Uriah's wife) was the father of Solomon; Solomon of Rehoboam; Rehoboam of Abijah; Abijah of Asa; Asa of Jehoshaphat; Jehoshaphat of Jehoram; Jehoram of Uzziah; Uzziah of Jotham; Jotham of Ahaz; Ahaz of Hezekiah; Hezekiah of Manasseh; Manasseh of Amon; Amon of Josiah; Josiah of Jechoniah and his brothers about the time they were carried away to Babylon.

¹ Gospel—an Anglo-Saxon word meaning God-spell. God-mort. The Greek εὐαγγέλιον (Latin Evangelium) means Good News. The Hebrew name is מְבִרָה טוֹבָה which means the same as the Greek.

² Hebrew: ישוע (Yeshua). The name JESUS is a transliteration of the Greek Ἰησοῦς (Iesous), which in turn is more or less a faithful transliteration of the Hebrew יְהוֹשֻׁעַ—Yehoshua—Saviour—Helper. In its present form it also shows Latin influence. Thus the three great languages of antiquity had a part in the formation of that name.

³ Heb: מָשִׁיחַ — Mashiach — The Anointed One. The promised Deliverer came to be known as מָשִׁיחַ, Messiah, by the Hebrew-speaking people; and as Χριστός — Christ — The people of Greek and Latin traditions. The name מָשִׁיחַ — The Anointed One — came into vogue because it united and summed up the three sacred offices of the Jewish Theocracy, that of King, Priest and Prophet, all of whom were anointed.

⁴ Heb: יֵשׁוּעַ (Yehoshua)

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The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender.

—PAPQ—

SACRIFICE DURING MILLENNIUM

W.A., Kokomo, Ind.

Questions: (1) Will sacrifice be offered by Jews in a millennial temple? (2) If so, in view of their acceptance of the Lord Jesus, why?

Answers: (1) Such passages of Scripture as Jeremiah 33:18; Isaiah 60:6, 7; Zechariah 14:21, and especially Ezekiel 43:18-27; 44:27-31, indicate that sacrifices will be performed in a millennial temple. (2) Such sacrifices must obviously be commemorative and retrospective; certainly not redemptive, since Christ has once for all put away sin by the sacrifice of Himself (Heb. 9:26, 28). They will no doubt include the elements of confession, communion, and consecration. This is quite reasonable in connection with a nation, an earthly people (as distinguished from the Church), which before had so signally failed to understand the spiritual significance of the offerings (Isa. 66:3), but will understand then (Isa. 56:7). It will be especially true of the Feast of Tabernacles, which was the Feast of Ingathering and typical of the great ingathering of both Jew and Gentile at the end of the age. It is worthy of note that representatives of all the nations will gather annually at that feast to celebrate it and participate in its sacrifices (Zech. 14:16-21).

—PAPQ—

DELIVERED TO SATAN

W.H.F., Chicago, Ill.

Question: What is meant in I Corinthians 5:5 by the words, "To deliver such an one unto Satan for the destruction of the flesh"?

Answer: Some consider this to be a solemn mode of stating a sentence of excommunication, since to be out of the church was considered to be at the mercy of Satan. It is more likely, however, that excommunication alone, and merely considering this one a subject of Satan's dominion, is not sufficient to explain the force of the expression used here. The unusual terms employed point to some extraordinary measure and an exceptional case of discipline (see also I Tim. 1:20). A severe physical punishment is in view here. It is quite likely that in the early church when miraculous powers were present not only to heal but to inflict (II Cor. 10:8; 13:10; Acts 5:5, 9, 10; 13:10, 11), that such a physical punishment could have been imposed. The apostle formally and officially decrees an assembly which in the power of the Lord

Jesus Christ is to pass this sentence. Destruction of the flesh here, then, is more than its mortification in a moral sense, but a severe bodily ill corresponding to and commensurate with the enormity and vileness of the offense committed, that through it the spirit should be spared.

—PAPQ—

RETURN AND RESTORATION OF JEWS

M.R.F., Belington, W.Va.

Question: Is it prophesied in the Old or New Testaments that the Jews will again return to Palestine and become a mighty nation?

Answer: It is indeed so prophesied, especially in the Old Testament, and in more passages of Scripture than this page could contain. It is implied in the promise of the land as an everlasting possession (Gen. 17:8); an everlasting covenant (Gen. 17:7); an everlasting priesthood (Exod. 40:15); an everlasting joy (Isa. 61:7); and an everlasting love (Jer. 31:3). It is explicitly stated in such passages as Isaiah 11:11-16; 60; 65; 66; Jeremiah 23:5-8; 31:3-14, 31-40; Ezekiel 36; Zechariah 14. Half a million Jews have already returned to Palestine in the last twenty years—a very considerable remnant. They will return in unbelief; will endure great tribulation, and will finally believe and accept the Lord Jesus as their Messiah (Zech. 12:10-13:2). They will not be a mighty nation in a military or necessarily a cultural sense, but in a spiritual sense, fulfilling Exodus 19:5, 6; Isaiah 62:12; Zechariah 8:20-23.

—PAPQ—

NUMBERS IN SCRIPTURE

M.E.S., Clifton, Kan.

Question: What is the meaning of the digits, and forty and seventy, in the Bible?

Answer: There are differences of opinion, but perhaps the following will give a general idea: One expresses, of course, the idea of unity. Two may express the various ideas of addition, fewness, and witness. Three sets forth fullness of manifestation and realization, and is used largely of God. Four stands for universality in connection with the earth. It also suggests testing. Seven speaks of God's covenant of grace (the word seven in Hebrew means to swear or make an oath). Suggestive here is the sum of three and four. Three and one-half may stand for the dividing or breaking of a covenant. Ten is the number of fullness, or completion (or as some think, indefinite magnitude)—ten plagues; ten commandments; ten horns; one thousand years (10x10x10) of Millennium. So five may stand for limitation, incom-

pleteness. Twelve suggests the redeemed, both in regard to Israel and the Church; thus twelve tribes, apostles, gates, foundations, etc. (Rev. 21:12). Suggestive here is the product of three and four. Six may be the number of man as unredeemed, and not entered into the rest or covenant betokened by seven. As half of twelve it may mean that which simulates but is opposed to the Church, and for false worship. Eight denotes resurrection or a new beginning. Forty as product of four and ten stands for fullness of experience, testing, and human failure. Seventy as the product of seven and ten may stand for the fullest accomplishment of God's purpose both in judgment and mercy.

—PAPQ—

DANCING IN WORSHIP

O.M., Kenilworth, N.J.

Question: In view of the command to dance in Psalm 149:3 and 150:4, why do we not dance today in worship?

Answer: The above texts are not commands but exhortations. There is no command to dance anywhere in the Bible. It was natural to a primitive people as a spontaneous expression of joy in the Lord, and even as such is only mentioned occasionally in the Old Testament. It is never mentioned as part of worship in the New Testament. Many customs mentioned in the Bible obviously have only local and passing significance. They were by no means binding then, nor are they now. The modern evil connotation of the term "dance" must preclude its use in any form as an expression of worship today, to say nothing of the danger of misunderstanding and abuse.

—PAPQ—

WATER AND THE WORD

Mrs. A.G., Sturgeon Bay, Wis.

Questions: (1) Does John 3:5 refer to water baptism? (2) What is the meaning of John 12:31?

Answers: (1) You are right in your view that water here refers to the Word. The Lord Jesus was speaking to Nicodemus about the new birth. Such an experience would mean a dying and being born again. Such a new birth is effected by the Word (I Pet. 1:23). That water is figuratively used of the Word may be clearly seen from such passages as John 4:14; Ephesians 5:26 (which means to cleanse by the Word as by a cleansing with water); John 15:3; 7:37-39, R.V.; Titus 3:3-7; I Corinthians 12:13. (2) In John 12:31 the Lord Jesus was teaching that His trial and cross were to be not a defeat but a triumph and the fulfilling of the divine will. It was to be a trial of the world rather than of Himself, and the

triumph of the cross meant the defeat and doom of its prince, Satan. He has been cast out of heaven (Luke 10:18); he now inhabits the air (Eph. 2:2); he is yet to be cast upon the earth (Rev. 12:9); and even though he yet works his evil will, his time will surely come, when he will be cast forever into the bottomless pit and lake of fire (Rev. 20:2,10).

—P&PQ—

DEGREES IN HEAVEN

Miss D.G., Akron, Ohio

Question: Are there degrees in heaven and hell?

Answer: Reason would lead us to feel that there are degrees of reward and recompense in a future life, and revelation confirms this (see such passages as Luke 19:12-23; I Cor. 3:11-15; II Cor. 5:10). The question of salvation is, of course, not in view here at all, since that is altogether a matter of faith and a gift, not of work and reward. It is quite reasonable to assume that now, as children of God, we develop spiritual character and capacity which will determine the measure of our joy and service in heaven (Matt. 25:21, 23; Luke 19:16, 17). Certainly, too, there are degrees of position among the angels. Sin, persisted in, or neglect, no doubt mars character and capacity. It is also reasonable to assume that punishment, though eternal, through rejection of the Lord Jesus, may be in a sense in proportion to the life lived on earth (Matt. 11:22, 24; Luke 12:47, 48).

—P&PQ—

THE ASCENSION OF OUR LORD

Miss R.L.H., Oak Park, Ill.

Question: How can we reconcile the giving of the Commission, and the ascension of the Lord from Galilee in Matthew 28:16-20 with Luke 24:50 and Acts 1:12, which declare His ascension from Bethany and the Mount of Olives?

Answer: It is not necessary to suppose that the Lord Jesus commissioned His disciples on only one occasion. He appeared to various groups at different times. Matthew is particularly concerned with presenting the Lord Jesus as Israel's Messiah, and since Galilee was associated with that godly remnant, which out of Israel's national apostasy should both prophetically and dispensationally become the true Israel (Matt. 4:14-17 and Isa. 9:1-7), he gives great prominence to the Galilean ministry. For this reason no doubt he closed his Gospel with the appearance and Commission in Galilee. (It is thought that this was the occasion of the Lord's appearance to the five hundred of I Cor. 15:6, since it is not mentioned elsewhere.) But Matthew does not say that the Lord ascended from Galilee, nor that He did not appear to others after that. Luke does say (24:50-52) that He ascended, and the Bethany of Luke is at the Mount of Olives mentioned in Acts 1:12, to which also the Lord will indeed return. As for Mark 16:14-20, which appears to indicate that the Lord ascended from the upper room, verse 19 does not necessarily follow consecutively in

order of events after verse 18. Mark simply states the Commission given there, and, omitting all that intervened after that, closes with the bare announcement that the Lord was received up into heaven.

—P&PQ—

THE MAN OF SIN AND THE CHURCH

R.W.T., Dansville, Mich.

Questions: (1) How reconcile II Thesalonians 2:1-4 with its "falling away" and "man of sin" before the "gathering together" of the saints with 2:5-10, which declares that the Church will have been removed before that? (2) How can the earth abide forever according to the Psalms, and be burned up and pass away according to II Peter 3:10 and Revelation 21:1?

Answers: (1) There is no contradiction whatsoever in this passage. Your perplexity arises from the confusing of two terms which are very different, that is, the "day of Christ" and the "day of the Lord." The day of Christ in verse 2 should read "the day of the Lord." The Revised Version will make it clearer that the apostle is really contrasting our gathering together (or upward) of verse 1 with the day of the Lord of verse 2. The rapture of the Church and the day of Christ are one event and will take place in the air before the full revealing of the man of sin and the apostasy. The day of the Lord is the return of Christ to the earth in judgment upon the man of sin and apostasy.

(2) The heavens and earth that now are, will be burned up (II Pet. 3:10), but it is in order that a new and purified heaven and earth may appear (Rev. 21:1). Just as the prophets saw the first and second advents of the Lord Jesus as one event, so, likely, the psalmist includes the new heaven and earth in his statement. Apart from this, however, the term "forever" is also used relatively and may sometimes mean a period of time. The context often determines this usage.

—P&PQ—

THE LORD'S PRAYER

Mrs. E. E., Fontanelle, Iowa

Question: Is it wrong for Christians to use the Lord's Prayer?

Answer: Some object to the Lord's Prayer on the ground that it belongs to a future dispensation, although it is admitted by some that the believer may enter even now into its inner and deeper meaning. It was given partly as a model of the right kind of prayer and obviously to correct certain faults. There is emphasis on the word "ye" (Matt. 6:9). "After this manner pray ye" and not as the hypocrites and heathen (vv. 5-8). The distinction is not so much of dispensations as of proper and improper prayer. As one has well said, "This prayer is so perfect and so truly expressive of the inmost mind of the Saviour, that it possesses an eternal character all-comprehensive and exhaustive." There is nothing here in the very words of the Lord's Prayer that a believer cannot say today with assurance and propriety.



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Sunday School Lessons



★ Harold L. Lundquist

September 13
JOSEPH SOLD INTO SLAVERY
 Genesis 37:23-36

Golden Text: *Love envieth not.*—
 I Corinthians 13:4, R.V.

DOES it pay to trust God? Is He really concerned about the affairs of men? Does He know the trials and the heartaches of His children? These are the crying questions of today, and they find their answer in God's dealings with men of the past. The story of Joseph has many interesting and instructive phases, but perhaps the most important just now is the truth of our lesson, "The Lord saith . . . them that honor me I will honor." We can trust God even in the midst of trying, yes, impossible, circumstances.

We first find Joseph as he learns that

I. Jealousy Bears Bitter Fruit (vv. 23-30).

Joseph was his father's favorite and was shown that favoritism in many ways, but it was perhaps most fully expressed in the coat of many colors. This was a luxurious long robe with sleeves, indicating that he was a gentleman and not to do the ordinary work of one who wore the sleeveless, knee-length tunic. His brothers deeply resented this evidence of the father's favor.

The dream which Joseph rather innocently but perhaps unwisely told to his brothers and his honest report of their wicked behavior fanned the flame of jealousy into a consuming fire which threatened his life. But God, through Joseph's brother Judah and through the opportunity they had to make money out of selling him into slavery, kept him for His own purposes.

May we not learn that the darkest hour may be the time of God's deep interest and directing power. The only way strong men can be developed is by suffering hardness and trial. "God wants iron saints, and since there is no way of imparting iron to the moral nature than by letting His people suffer, He lets them suffer (Heb. 12:11)" (F. B. Meyer).

Parents should also learn here the dangers of favoritism among children. It is one of the most destructive of evil influences that can enter a home. It hurts the child who is favored, alienates the other children, and it destroys confidence in parents and respect for their authority. Let's have none of it!

II. Deceit Attempts to Conceal Sin (vv. 31-35).

One of the tragic things about sin is that a wicked act does not stand alone but leads into another sin to cover the

first. In the case of Joseph's brethren, their sin against him was covered by deceit. They lied to the father and maintained that lie for years, even though they saw that their aged father was brokenhearted. How callous sin makes the heart of a man!

Yet the very fact that they lied to cover their sin indicates that they were ashamed to admit that they had fallen so low. James Strahan well says, "Evil never dares to be sincere. It always borrows the colors and wears the garb of innocence. It has a whole lifetime of hard labor in keeping up appearances. Hypocrisy is the tribute which all bad men have to pay to the ideal of goodness."

III. God Overrides Evil for Good (v. 36).

It was God's plan that Joseph should come to his greatest usefulness in his place of authority in Egypt, so He directed the sale of the young slave into the home of Potiphar, a leading officer of Pharaoh.

The story of Joseph's life in Potiphar's house is one of unusual interest. Faithfulness to duty, loyalty to God and truth led to shifting experiences of imprisonment and of favor, but ultimately he came out into the place of leadership in the government of Egypt. In this place God marvelously blessed and used him.

Since the matter of the relation of men to government is so much before us these days, it will be well to note that Scripture holds a very exalted view of the public servant. Paul says we are to "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). The Bible clearly teaches that every governmental agency and every public servant, from the policeman on the beat to the President in the White House, is only permitted to exercise authority over his fellowmen because God has ordained that there should be such government. Clear it is that every right-thinking official of state and nation should be humble, teachable, discreet, and wise in the exercise of his power, and God-fearing in the discharge of his responsibility.

Our lesson provides unusual opportunity for the teaching of proper family relationships, the right attitude toward government, as well as the blessed assurance and confidence which we may have who have intrusted our lives into the hands of God.

September 20
JUDAH: AN EXAMPLE OF SELF-SACRIFICE
 Genesis 44:18-34

Golden Text: *Hereby perceive we the love of God, because he laid*

down his life for us: and we ought to lay down our lives for the brethren.—I John 3:16.

THE family is still the fundamental unit of society, and is therefore of more importance than the church, the state, or the social order of which it is a vital part. Every force which encourages the breakdown of the sacred relationships of the home and family is set for the destruction of society itself.

Men have too often chosen to go the way of the flesh, and therefore they have disregarded God's plan and purpose. But marriage is just as sacred as ever in His sight; the home is to be kept for Him; and brotherly love still finds a high place among the virtues of real men.

Today's lesson is a continuation of the story of Joseph's life. As we study it we must bear in mind Joseph's dealings with his brethren, who as yet did not recognize him as the one they had sold into captivity. He was bringing them kindly but definitely to the point of real repentance, so that he could show himself gracious to them.

To do so he had brought disaster upon them. Being happily on their way homeward with a new supply of food, they were overtaken and proved to be thieves, and Benjamin, the beloved of their father Jacob, stood condemned by their own words, to death.

In that crisis the mouths of the others seemed closed, but Judah, who had really saved Joseph's life (Gen. 37:26-27) and who had apparently come to himself as a man of essential goodness, pleaded for Benjamin's life. The plea presented a truly sacrificial brotherly love, as he manifested

I. Courage (v. 18).

Easy rests the yoke of family life as long as all is joyful and prosperous. But when adversity strikes, when sorrow comes, or sickness, or sin, then the true test of devotion is at hand.

It was a brave and manly thing for Judah to stand before the one whom he knew only as the man who was "even as Pharaoh." The circumstances were all against him. He expected the flaming anger of the offended ruler. His brethren had collapsed in despair. It was one of those dark hours which come to every family when someone must demonstrate true love by being stronghearted and steady.

II. Intelligence (vv. 19-29).

Crises call for more than a cheerful smile or an encouraging word, much as they may mean in such an hour. We must be prepared by our close contact with our loved ones to speak and act with vigor and assurance.

Judah's plea is a masterpiece of argumentation and appeal, demonstrating

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that he was not only well-informed about his family and its problems, but ready to use his knowledge skillfully and effectively.

III. Self-Denial (vv. 30-33).

One step deeper goes the devotion of this man to his father and his brother. He had done no wrong that merited punishment, but evidently his brother Benjamin had been guilty. Had he been of the spirit of Cain he would have said, "Am I my brother's keeper?" and let him answer for himself. Why should Judah suffer for another? Why should he allow himself to be imprisoned in a strange land to save his father from sorrow and his brother from what seemed to be the just reward for his deeds?

Thus reasons the man of the world, but such is not the language of the true brother, who says, "Let thy servant abide instead of the lad as a bondman."

IV. Love (v. 34).

Love for father and brother underlies all of the courage, conviction and self-sacrifice of a man like Judah. In his younger years, and possibly under the influence of his brothers, he had failed in that respect, but now his real devotion to his brother was evident.

That affection was a real, powerful, and beautiful thing, and yet it is but a faint prefiguring of the affection of the One who "sticketh closer than a brother," who "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (Prov. 18:24; II Cor. 8:9).

Let us improve the opportunity to review our relations with our own family, to determine whether there is aught that we in intelligent and courageous self-sacrifice should do for our own.

September 27

JOSEPH: AN EXAMPLE OF FORGIVENESS

Genesis 45:1-15; 47:11, 12

Golden Text: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*—Ephesians 4:32.

FORGIVENESS, opening the way for the restoration of fellowship and the showing of kindness, brought the story of Joseph and his brethren to a happy ending. Under the good hand of God the story which began with tragedy is brought to a conclusion of blessing.

Following the earnest plea of Judah, the heart of Joseph could no longer withhold itself from the full expression of affection and devotion to his family.

I. Love Overcomes Fear (vv. 1-4).

Joseph tenderly shielded the family troubles from the eyes and ears of strangers by sending out the Egyptians. It was the first step of consideration which paved the way for reconciliation. How often just the opposite is done—airing family affairs before the world, and humiliating those who may be in the wrong, thus making it difficult for them to admit their guilt.

Then, too, this was a moment too tender and delicate to be seen by outsiders.

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The tears of a strong man like Joseph mean a deep movement of spirit—a solemn and often a sacred moment.

It should also be noted that the brothers were afraid, and well they might be, because of their sin against Joseph. After almost fifty years these unrepentant men found themselves face to face with the one whom they had supposed they had disposed of, and they knew their sin had found them out. It always does, sooner or later, but inevitably.

How great and noble was the forgiving love of Joseph; an example to us, especially appropriate and needed in a world of hate and bitterness.

II. Grace Overrides Sin (vv. 5-8).

The guilt of these men was none the less and Joseph could not remove it, but he encouraged them by showing how God had used their evil devices to work out His own good pleasure. He can make the wrath of man to praise Him (Ps. 76:10).

It is worth stressing again that in the very hour when the prospects for Joseph's future usefulness seemed ruined, God was opening the door to the greatest experiences of his life and was preparing him to serve the thousands whose lives were saved by his wisdom and ability in the years of famine.

Nothing is more important in the life of a child of God than to be yielded to His will, unmoved by circumstances, abiding His time, responding to His guidance whether it be by the opening or closing of doors, prosperity or adversity. And herein is the marvel of it all—even sin may be overruled by God's grace for His own glory. That does not invite anyone to sin that grace may abound (Rom. 6:1, 2), but it does offer encouragement to the one who has fallen, that God can redeem the years that the locust have eaten (Joel 2:25).

Our lesson also sets us an example of how true forgiveness acts, something we need. So often when forgiveness is asked or granted there is an "I can forgive but I can't forget" attitude, which means that while hostilities have ceased, at least temporarily, there is no real friendship or the disposition to show kindness. Is there any real forgiveness at all in such an attitude of heart and mind? We fear not.

III. Kindness Provides the Best (vv. 9-15; 47:11, 12).

It might have been enough to send food and a kind greeting with the brothers to their own land, but love does not seek the minimum expression of its feeling. It asks not how little, but how much can I give or do.

Bringing his aged father and brothers into the land of plenty was not enough, Joseph also gave to them the "best of the land" (47:11). His thoughtful consideration in sending for his father (Gen. 46:5-7) was part of the same piece of kindness.

Joseph puts to shame the modern "hard-boiled" attitude toward needy and aged members of the family. In their eager and relentless pursuit of fame or riches, many ignore or trample upon the members of their own families. Often they are ashamed of the broken bodies,

the humble apparel, the broken or uneducated speech of their parents. They fear lest their new-found friends in the circle of wealth and supposed "position" will think them strange or ridiculous. God pity the man or woman who is ashamed of a humble or aged father and mother!

Joseph, who really had an exalted position gained by merit and by the blessing of God, never forgot his place before God as a son in the family and as a brother. Let us consider him and do likewise.

Our studies in Genesis terminate with this lesson. One might think that it ends on a sad note, "a coffin in Egypt," but in fact that unburied coffin was a constantly present reminder that Egypt was not the permanent home of the children of Israel, but that God would one day keep His promise and bring His people into the promised land. Joseph said, "I die, and God will surely visit you" (Gen. 50:24). So faith looks forward!

October 4

FAITH IN CHRIST AS OUR PERSONAL SAVIOUR

Acts 16:13-15; Roman 5:1-11

Golden Text: *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*
—Romans 5:1.

SALVATION through Christ is the way, and the only way, into the Christian life; therefore, there could be no other subject more suitable than that of our lesson to begin our brief series of "Studies in the Christ Life."

Beginning right with three lessons on the personal spiritual life, we shall have four lessons on the family life, and three on the church. The order is a natural one. Christian faith is personal—not a matter of family or church membership. But it quickly shows its reality in the divinely established relationship of the home and the church. The family precedes the fellowship of the wider circle.

Our lesson for today tells us first how one comes into a personal saving faith, and then gives Paul's statement of the result of saving faith in the changed life of the believer.

I. The Opened Heart (Acts 16:13-15).

Paul and his companions on their important errand for the Master, bearing the news of the gospel, had first known His guidance by hindrance, by the closed door; and then by the direction of the Spirit into the open door, revealed in the vision of the man of Macedonia.

Here in Philippi they found not only an open door, but an open heart, one which the Holy Spirit had made ready for the preaching of the Word of God. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), and it is always the prepared heart receiving the prepared message, both being the work of the Holy Spirit.

Note that while Lydia was a woman of ability and culture, and a worshiper of God, yet she needed the message of redemption through faith in Christ. Even

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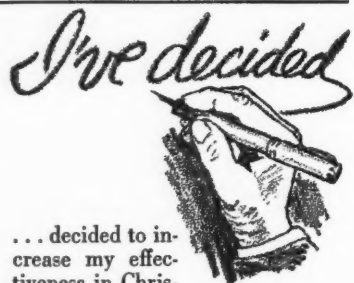


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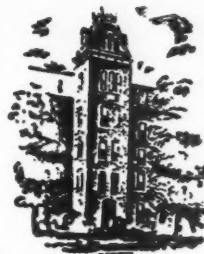
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good people need to be saved. It is not their goodness, education, or social position which saves them; they must open their hearts by faith to the Word of God, and to Christ, and then live the life by His grace.

Lydia evidenced the truth of her profession of faith by open testimony and by a desire for fellowship in putting forward the work of God (v. 15). Salvation is by faith apart from works, but a saving faith is always one which works.

II. The Transformed Life (Rom. 5:1-11).

This is one of the great passages of Scripture, rich in doctrinal instruction, presenting through Paul an illuminating discussion of justification by faith.

This lesson affords an opportunity for teachers to learn and present to classes much needed truth along the line of Bible doctrine. There is not enough teaching of this type. People seem to prefer a little devotional study, or the discussion of current events, possibly in the light of prophecy. These are good, but it is of first importance that Christians be informed regarding doctrine.

We find in this Scripture the glorious transformation of life which comes to the one who takes Christ as Saviour, as we note the seven results of God's justifying grace.

I. Peace (v. 1).

The human heart craves spiritual peace and knows that it can be found only when sin has been dealt with and put away. For sin cannot be condoned or ignored. There must be justification, and that can come only through Jesus Christ our Lord.

II. Grace (v. 2).

A peace with God brings the peace of God into our hearts. We have that peace because we have by faith come into the place of God's favor. No longer strangers or outsiders, we have come in ("have access") to His place of grace and favor.

III. Hope (vv. 2b, 5a).

Our faith not only brings present peace, but causes us to see future glory. Such a hope puts us in a right attitude toward God, and the things of life, including tribulations (v. 3), are rightly valued and understood. Even our troubles become evidences of His love in which we may glory.

IV. Love (vv. 5b-8).

God's love which gave His Son to die for our sins becomes the "shed abroad" portion of every believer in Him. It was an unmeasurably great love, and it all centers in Calvary.

V. Saved from Wrath (v. 9).

The wrath of God is minimized or denied in much modern theology, but it is nonetheless a very "real and awful affection of the divine nature." But the Christ who died for sinners will surely deliver the saints from the wrath of God against sin. Being "justified by his blood" cares for that matter.

VI. Reconciled (v. 10).

The death of Christ, which justified man has accepted by faith, brought reconciliation. Atonement had been made

for sin, and the One who died is alive again, a living Saviour.

VII. Joy (v. 11).

And why not? Such a revelation of what our redemption includes should make every believer in Christ rejoice in God. The One who is the sinner's judge is the believer's joy! That is the glorious transformation which takes place when one believes.

Some unbeliever who has read these lines thus far must by now be eager to have these things true in his life. Well, why not? "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Then read again those majestic and joyful words in Romans 5:1: "Therefore being justified by faith, we have"—yes, I have—"peace with God through our Lord Jesus Christ."



Starvation by Philosophy

(Continued from page 9)

"A minister in Brooklyn was chosen to head another 'united front' organization. Of his fiery opening speech, someone remarked, 'It's grand getting ministers; they can really drag 'em in!' The meeting was followed by a cocktail party, which this 'broad-minded' minister attended.

"During this period, I wrote for the board's use leaflets and programs, helps and reports, edited young people's articles, and attended conferences, with a keen interest, that of furthering the class struggle in any way I could. With communist and atheist friends I discussed church developments, particularly the modernist-fundamentalist struggles. These struggles within the church showed the evils of religion. 'Modernists have no logic,' said one, 'but they are certainly helping our cause by undermining the Bible, for granting that premise, the faith and beliefs of the fundamentalists are logical.' They talked thus among themselves, but they were friendly with modernists as possible allies and tools for humanistic and welfare causes.

THE YEARS CAN ONLY BE TOUCHED ON HERE. There came the day when I began to fear that truth, far from being uncovered by Communism, was more remote than ever. Idealistic, sincere and devoted comrades there were by the score, but individual ambitions, conceits, and lusts abounded here in the Party as much as in any place where human beings live. Freedom from 'bourgeois conventions' seemed to bring about the same bitter unhappiness to individuals as experienced by those not free from them. Honesty meant anything at all. A lie was truth if it served the cause. Any means justified the end—intrigues, frame-ups, shady tactics, if necessary. But what reality could there be to morality or freedom or justice attained by such methods?

"About this time a communist friend

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came across my Bible. 'Listen to this,' he mocked, reading a few verses. I snatched the book away, to his utter amazement. I had suddenly seen the exact state in which I was, the exact description of the world in which I lived. I tried to forget, tried to harden my heart. I plunged more deeply into work; I moved to a new section of the city; I tried to renew myself by my intelligence, as I had on previous occasions. It was all no good. I had no inner courage against this situation. I had nothing left but a desolate sight of myself as a sinner rebelling against God. I couldn't erase it from my eyes.

"I began reading the Bible, secretly, fearfully, fascinated by its contents as though I had never seen them before. The words rang true to experience—but too late. My mind couldn't admit this simple truth of salvation that threw light on the whole of life. I was too well trained in skepticism.

"On a visit to my parents I was unable to avoid attending a service with my family in a church of true believers. The singing shook me with its conviction of truth, of the presence of the power of God. I sat trembling inwardly throughout the service. If I could just break down and say I was wrong and turn to God—but I couldn't. 'My spirit shall not always strive with man.' My last chance was going. As I shook hands with my brother-in-law, who was walking with my sister, I heard my lips, in spite of myself, say, 'I'm glad you two believe. You've got the only truth there is in this world,' and I turned away. Then and there he made me kneel for prayer. I was embarrassed, but as he prayed, again that trembling shook me. When he suggested that I pray, I could only cry, 'O God, if You can, please make it real to me.'

"As I went to the train, my mind was clear and my heart was light with expectancy. I resolved to accept the Lord Jesus Christ as my Saviour, however foolish it might seem, for I was convinced no other truth existed in this world. If it were only words, I could not possibly be in a worse position than I had been;

if these words proved true, I would have my feet on bedrock at last.

AND WHAT HAS HAPPENED? The Lord has answered my first cry to Him and has showed Himself to me as the one unquestionable reality in my life, more real than any person. Slow, stubborn, skeptical, and suspicious as I was, He has patiently drawn me from that first desperate decision made in complete personal defeat, and continues to draw me up a path that leaves no doubt about the reality of fellowship with Him. With my husband, whose story is similar to mine, I now know and can say from my heart boldly and certainly, 'This God is our God forever and ever: he will be our guide even unto death' (Ps. 48:14).

"The story of my college is not the only one of the world creeping into an institution founded in the faith, of compromise deadening the power of conviction, of ambitions to meet popular collegiate requirements overshadowing the values of students' souls. I know, because I have met so many graduates of such colleges, from homes similar to mine, and I still meet them. Hungry, wistful, they are still learning, but 'never able to come to a knowledge of the truth,' because they have been taught to regard as old fashioned and unscientific the statement from the Word of God that 'the fear of the Lord is the beginning of wisdom' (Ps. 111:10)."

This is only a part of this story and the rest is along the same line—a constant search for peace and joy and hope, failing at every turn.

I am well acquainted with the young woman and her family and know that what she states is true. I rejoice that she was finally saved.

There are multitudes of young people, I am convinced, who have had, and are having, and will have, the same devastating experience, except that the vast majority of them will never find Christ.

I believe that we, as Christians, should not have the attitude of appeasement toward these institutions and their leaders. We should

*"Dare to be a Daniel,
 Dare to stand alone,
 Dare to have a purpose firm,
 Dare to make it known."*

This is the knowledge of the truth that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all," and any other knowledge is not true, and we must plainly so state. We must examine into the learning our children are gaining and see whether it is based upon the knowledge of the truth, and we must have no fellowship with the unfruitful works of darkness, but rather reprove them.

Any fellowship with the Axis powers is treason. Any fellowship with the agencies of Satan, and any effort to protect them or mollify them, or appease them, is treason to Jesus Christ. The blood of the lost will be upon our hands unless we separate ourselves from them and make our position known in no uncertain terms.

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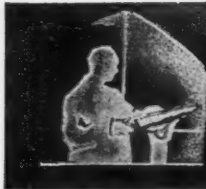


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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



SIGNS OF A QUICKENED CHURCH

Acts 4:31

1. *The Prayer Sign*—"when they had prayed."
2. *The Place Sign*—"the place was shaken" where they were.
3. *The Power Sign*—"and they were all filled with the Holy Ghost."
4. *The Proclamation Sign*—"and they spake the word of God with boldness."

—Warren A. Moyer.

THANKFUL FOR ALL THINGS IN CHRIST

I Thessalonians 5:18

1. Thanks be to God—for the gift of Christ (II Cor. 9:15).
2. Thanks be to God—for life triumphant in Christ (II Cor. 2:14).
3. Thanks be to God—for grace bestowed on others (I Cor. 1:4).
4. Thanks be to God—for victory over death and the grave (I Cor. 15:57).
5. Thanks be to God—for the coming King and kingdom (Rev. 11:15-17).

—H. Clifford Bristow.

DAVID'S GOD

Psalm 27

1. A Mighty God (vv. 1-3).
2. A Beautiful God (v. 4).
3. A Protecting God (v. 5).
4. A Sacrificial God (v. 6).
5. A Listening God (v. 7).
6. A Just God (v. 8).
7. A Respectful God (vv. 9, 10).
8. A Provident God (v. 11).
9. A Guiding God (v. 12).
10. A Good God (v. 13).
11. A Patient God (v. 14).

—J. Allen Blair.

GOD'S WORK IN OUR SALVATION

Ephesians 1

I. God the Father.

1. Chosen us (v. 4).
2. Predestinated us (v. 5).
3. Adopted us (v. 5).
4. Accepted us in Christ (v. 6).

II. God the Son.

1. Redemption (v. 7).
2. Inheritance (v. 11).

III. God the Spirit.

1. Sealed (marked) us (v. 13).
2. He is the earnest (down payment) (v. 14).

—George R. Kroeze.

FOUR FORTHS

Mark 3:1-15

1. Stand Forth (v. 3).
2. Stretch Forth (v. 5).
3. Went Forth (v. 6).
4. Sent Forth (v. 14).

—Kenneth O. Bouton.

THE COMMISSION TO WITNESS

Acts 1:1-14

1. By Whom Given—the Ascended Christ (v. 9).
2. To Whom Given—the Apostles and Disciples (v. 2).
3. The Place of Witnessing—"Jerusalem, . . . Judea, . . . Samaria, . . . uttermost parts of the earth" (v. 8).
4. The Power for Witnessing—the Holy Spirit (vv. 4, 5, 8).

—Merle R. Meeden.

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THINGS YOU CANNOT DO WITHOUT

1. "Without shedding of blood is no remission" (Heb. 9:22).
2. "Without faith it is impossible to please God" (Heb. 11:6).
3. "Without holiness no man can see the Lord" (Heb. 12:14).
4. "Without works faith is dead" (Jas. 2:26).
5. "Without love, I am nothing" (I Cor. 13:1-3).
6. "Without chastisement ye are not sons" (Heb. 12:8).
7. "Without me ye can do nothing" (John 15:5).

—Benjamin R. DeJong.

SUFFERING AS A CHRISTIAN

I Peter

The distinctive theme of I Peter is preparation for triumph in and over suffering, all because of—

1. Perfect and assured salvation (I Pet. 1:1-2:3). *The Provision* (I Pet. 1:3-5).
2. Perfect and precious Saviour (I Pet. 2:3-3:22). *The Power* (I Pet. 2:21-25; 3:18, 22).
3. Partakers of Christ's sufferings (I Pet. 4:1-9). *The Privilege* (I Pet. 4:12-18).
4. Personal appearing of Christ, the Chief Shepherd (I Pet. 5). *The Prospect* (I Pet. 5:1-4).

—Mrs. M. A. Hudson.

RUTH'S CHOICE

Ruth 1:16, 17

1. *It was a Full Choice*—she left all. So should we, to follow Christ.
2. *It was a Free or Voluntary Choice*—she was not coerced or encouraged, but rather discouraged. Each must choose for himself to follow Christ.
3. *It was a Final Choice* (Ruth 1:17).
4. *It was Faith's Choice*—"Thy people shall be my people." We must "walk by faith" on life's highway.
5. *It was a Fortunate Choice* (Ruth 4:10), which made her to be a bride. Orpah, her sister-in-law, went back to obscurity, but Ruth became the ancestress of Christ.

—John H. Cable.

SERVICE REWARDED

Luke 5:17-26

1. *Feeling*: Thoughts of pity and compassion for this poor paralytic. If there is no passion for the lost there will be no effort for their salvation.
2. *Failure*: "They could not" (v. 19). Attempts at soul-winning always encounter obstacles.
3. *Fortitude*: In the face of seeming unsurmountable obstacles they continued.
4. *Faith*: "When he saw their faith," i.e., the faith of the four who carried the fifth; the faith of the fifth who allowed it.
5. *Fruitage*: "He rose up" (v. 25). This is the reward of soul-winning effort.
6. *Fear*: The multitude "were filled with fear" (v. 26). A real change of life begets amazement.
7. *Favor*: Their good deed is recorded as long as the gospel stands.

—Douglas Burt.

CHRISTIAN LIFE AND TESTIMONY

I John 1:6-10

- I. "If We Say We Have Fellowship" (v. 6).
 1. The testimony: "say we have."
 2. The walk: "walk in darkness."
 3. The conclusion: "we lie."
- II. "If We Walk in the Light" (v. 7).
 1. What it means to walk in the light.
 2. Results of walking in the light are fellowship and cleansing.
- III. "If We Say We Have No Sin" (v. 8).
 1. Self-righteousness (Rom. 3:9, 10, 22, 23).
 2. Self-deception (Luke 18:15).
- IV. "If We Confess Our Sins" (v. 9).
 1. Confession to God.
 2. To one another (Jas. 5:16).
- V. "If We Say We Have Not Sinned" (v. 10).
 1. This would be a foolish denial.
 2. Also a slanderous impeachment of God—"we make him a liar."

—W. C. Garberson.

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THE PREACHER'S PRAYER

Let me be a little kinder,
Let me be a little blinder
To the fault of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.

Let me be a little braver,
When temptation bids me waver;
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker;
Let me think more of my people
And a little less of me.

—Author Unknown.

NAAMAN, THE LEPER

II Kings 5:1-15

1. The Character (v. 1).
2. The Case (vv. 2-4).
3. The Cure (vv. 5-15).
4. The Confession (v. 15).

—Earl F. Hine.

THE WAY OF PRAYER

Matthew 6:6

Introduction: We believe in prayer but we do not pray. It is because prayer is a discipline, and we do not just happen in on a real prayer life.

1. *The Discipline of Time*—"when thou prayest." There must be a set period for prayer.
2. *The Discipline of the Body*—"enter into thy closet." There must be a place dedicated to prayer.
3. *The Discipline of the Mind*—"shut thy door." The world must be shut out for privacy in prayer.
4. *The Discipline of the Affections*—"pray to thy Father." There are only two persons in prayer: God and you.
5. *The Discipline of Faith*—"and thy Father which seeth in secret shall reward thee openly." The promises are given to those who pray.

—W. G. Foster, Jr.

THE OVERFLOWING CHRISTIAN LIFE

Isaiah 44:3-5; John 7:37-39

I. The Fundamentals of the Overflowing Life.

1. Regeneration by the Spirit (John 3).
2. Indwelling of the Spirit (John 4:14).
3. Overflowing with the Spirit (John 7:38).

II. The Substance of the Overflowing Life.

1. River of Christian character.
2. River of Christian testimony.
3. River of Christian service.
4. River of Christian intercession.
5. River of Christian liberality.

III. The Means of Obtaining the Overflowing Life.

1. By consciousness of the need—"if any man thirst."
2. By realizing that Christ alone can satisfy the need—"come unto me."
3. By receiving by faith—"and drink."

—Kenneth R. Bliss.

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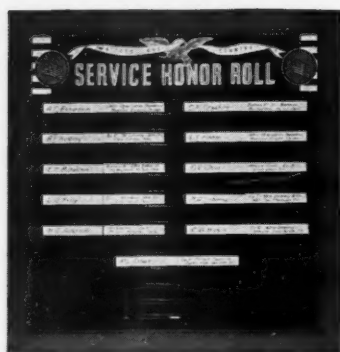
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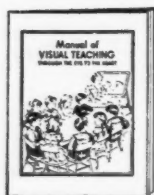
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II Samuel 15:15

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Ready to do His will.

Ready to suffer grief or pain,
Ready to stand the test!
Ready to stay at home and send
Others, if He sees best!

Ready to do, ready to bear,
Ready to watch and pray!
Ready to stand aside and give
Till He shall clear the way!

Ready to speak, ready to think,
Ready with heart and brain;
Ready to stand where He sees fit,
Ready to share the strain!

Ready to seek, ready to warn,
Ready o'er souls to yearn!
Ready in life, ready in death,
Ready for His return!

—My Pocket Companion.

THE EPISTLE OF JUDE Theme: Apostasy

I. Its Peril.

1. As seen in exhortation (vv. 3-5).
2. As seen in example (vv. 6, 7).

II. Its Promoters.

1. Their actual designation and action (vv. 8, 10, 16, 18, 19).
2. Their historical comparison (v. 11).
3. Their figurative description (vv. 12, 13).

III. Its Prevention.

1. Be awake to faith's perversion (vv. 17-19).
 2. Be awake in faith's practice (vv. 20-24).
- (a) Building (v. 20).
 - (b) Praying (v. 20).
 - (c) Keeping (v. 21).
 - (d) Looking (v. 21).
 - (e) Saving (vv. 22, 23).
 - (f) Trusting (v. 24).

—George B. Lewis.

WHY MEN CANNOT SAVE THEMSELVES

I. Hindrances They Cannot Overcome:

1. Sin.
2. Self.
3. The world.
4. The devil.
5. Death.

II. Standards They Cannot Reach

1. God's glory.
2. Christ's righteousness.
3. God's commandments.
4. The Holy Spirit's power.
5. The abundant life.
6. The wisdom in Christ.
7. Life everlasting.

III. Preparations They Cannot Equal:

1. That which sent Christ from God.
2. A sinless life to redeem the world.
3. A cross and a resurrection to justify sinners.
4. A power at God's right hand.

—C. E. Davis.

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THE RICH MAN AND LAZARUS Luke 16:19-31

I. The Two Deaths.

1. The contrast—one rich, one poor.
2. The resemblance—they both died.

II. The Two Destinies.

1. The resemblance—they both lived again.
2. The contrast—Lazarus went to heaven; the rich man to Hades.

III. The Dialogue.

1. From the Rich Man we learn Hades is:
 - (a) A place of no mercy.
 - (b) A place of torment.
 - (c) A place of satisfied desires.
2. From Abraham we learn Hades is:
 - (a) A place of memory.
 - (b) A place of separation.
 - (c) No use taking another message than that of Moses and the prophets.

—John Hay.

HE TOUCHED HIM

And Jesus, moved with compassion, put forth his hand and touched him.
—Mark 1:41.

1. The Man: an outcast leper.
2. The Disease: leprosy.
3. The Healer: the Great Physician.
4. The Motive: Christ's great compassion.
5. The Method: He "touched him."
6. The Results: the leper completely healed.

What a picture of the compassion of Christ for me!

1. I was an outcast of heaven.
2. My Disease was sin, worse than leprosy.
3. My Healer: the same Great Physician.
4. The Motive: Christ's great compassion.
5. The Method: Christ came down and touched me.
6. The Results: my sin forgiven.

—Melvin C. Smith.

FOUR LOOKS AT CHRIST I Corinthians 1:18-31

Introduction: The Greeks' desire was, "We would see Jesus." Man's need today is to see Jesus.

1. *Christ as the Wisdom of God* (v.22). Seen in creation, incarnation, redemption as "reconciling the world unto himself," as witnessed at Bethlehem.
2. *Christ as the Love of God* (I John 3:1). God's love for the world is measured by the sacrifice of His Son (I John 3:16; John 3:16), as proved at Calvary.
3. *Christ as the Power of God* (I Cor. 1:24). God's power is seen in raising Christ, subduing all things, keeping believers (Phil. 3:21; II Tim. 2:12; Jude 24), as shown forth in Gethsemane.
4. *Christ as the Glory of God* (Matt. 17:2). God's eternal program centers in Christ, the Alpha and Omega; was demonstrated in the incarnation and transfiguration in three audible statements, "In whom I am well pleased" (Matt. 3:17; John 1:1-4), to be revealed by His second coming at Olivet.

—Robert W. Shobe.

GRATITUDE

O Lord, I thank Thee for this bed of pain,
Whereon for weeks I've restless lain.
The men who fall on battlefields today
Have only beds of clay.

My bed is warm and cozy, clean and good;
Theirs is in snow and sand and blood.
For every wish and whim my nurse is near;
Their cries no man can hear.

I am alive, though I have constant pain.
They know not even grief, the slain.
O Christ, who dost my cross in love bestow,
My thanks to Thee I owe.
—Elmer A. Kettner, *Lutheran Witness*.

STAND FAST

1. "In the liberty" (Gal. 5:1).
2. "In the faith" (I Cor. 16:13).
3. "In one spirit" (Phil. 1:27).
4. "In the Lord" (Phil. 4:1).
5. "In the Lord" (I Thess. 3:8).
6. "In the word" (II Thess. 2:15).

—Benjamin R. DeJong.



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Evangelistic and Bible Conference fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelistic and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.



THE problem of reaching defense workers on nightshifts during meetings conducted by the Edward Vander-Jagt Party at the Baptist Church, Bell,

W. Va., was solved by having two services a day. These enabled all defense workers to attend. Many souls were saved, and more than a hundred reconsecrations were recorded. Instrumental music, as well as solos and duets, were received with great blessing. William I. Barkley is pastor of the church.

During June, Mr. and Mrs. Blaine Bishop held special meetings in the Baptist churches of Newport and Niobe, N.D., S. Haukedolen, pastor. God especially blessed Niobe with a real spiritual quickening, and several persons were saved. The first part of July was spent at the Baptist Church of Sandish, N.D., with Herman Knuth, pastor. Many

found the Lord during this special effort. The Bishops then went to Camp Joy and Camp Cedar in Minnesota. God blessed in the salvation of many young people at each of these Bible camps. Mr. and Mrs. Bishop taught classes and Mr. Bishop was the evangelist at each camp.

Ernest Lee J. Gault and Donald B. LaShure led in a two weeks' series at the Baptist Church of Westover, Pa. They featured a double program, conducting daily vacation Bible schools in the morning and evangelistic services at night. Ten decisions were made for Christ and scores of Christians came forward in reconsecration. The Bible reading program brought a good response.

"I am still on the firing line, preaching and winning souls for Christ," writes E. P. White, Indiana Conference evangelist of the Methodist Church. Mr. White conducted eighteen two-week meetings during the thirty-eight weeks of the conference year. Mr. White was assisted by Mrs. White and their two sons. The party plays many musical instruments and gives chalk talks with evident blessing.

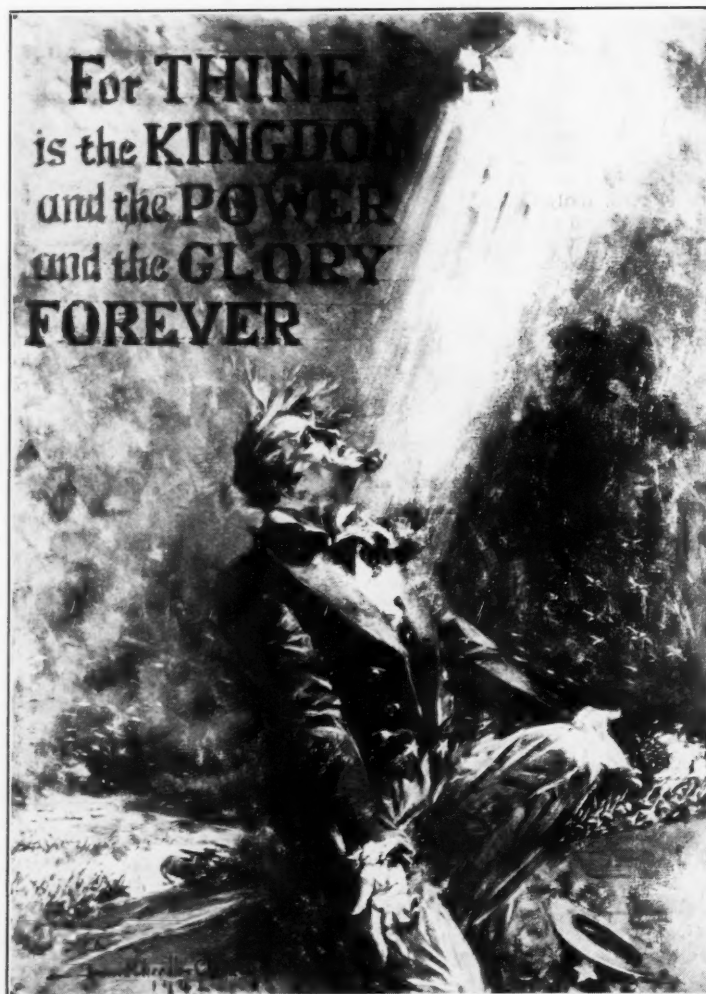
Twelve days during August were spent by James Rayburn at the Southwest Bible and Missionary Conference, Flagstaff, Ariz.

From June 28 to July 5, Violet Heefner and Ida Vogel held a meeting at the First Baptist Church, Nanty Glo, Pa., where H. H. Wilson is pastor. Jay Wilson, the pastor's son, conducted an orchestra during the series and rendered a sacred concert the last Sunday before the evening message. Souls were saved, and many victories won at the last service. The following Sunday the party began an eight-day meeting at the First Baptist Church, Indiana Lake, N.Y., a summer resort in the Adirondack Mountains. There were many reconsecrations, and a number of backsliders restored. Nelson S. Hamilton is pastor.

The First Presbyterian Church of Yoakum, Tex., called Guy W. Green for special services in July. It was the first evangelistic meeting the church has attempted in twenty years. Attendance was large and a fine class of accessions was added to the membership. Mr. Green's memory Bible recitals were an inspiration to the people.

Hyman Appelman reports two successful meetings in Baptist churches of Texas and Alabama. In the Grand Avenue Church of Gainesville, Tex., there were more than a hundred conversions. Three hundred and ten attended Sunday school the last Sunday of the meetings. Two hundred and forty accepted Christ during the two weeks spent by the evangelist at the Baptist Church of Bessemer, Ala.

Twenty conversions, 12 accessions, and 31 baptisms were reported as a result of



The Laymen's National Committee, Inc., issued this poster in an effort to bring all Americans to a renewed faith. Three million copies will be displayed. President Roosevelt stressed the importance of the rededication of the American people to faith in God and praised the committee's plans for nationwide observance of its Second Annual Bible Week in October. Catholic, Jewish and Protestant faiths are represented on the laymen's committee. *Courtesy of Editor and Publisher.*

a series led by Sylvester Sanford in July in the United Brethren Church, Cates, Ind., Joseph White, pastor. Mr. and Mrs. White went to Galesburg, Ill., following the meeting, where they spoke at the Bible Center Rescue Mission.

Since the first of the year, David F. Nygren has conducted meetings in the McNaughton Street Baptist Church, Akron, Ohio; Bethel Baptist Church, St. Catharines, Ont.; J. Watt, pastor; Lawrence Street Baptist Church, New Haven, Conn.; Gotthard Hagstrom, pastor; and Open Air Gospel Church, Toronto, Ont.,

John Thomas Green, pastor. Saints were revived and souls won for the Lord.

During the last two months, Harry O. Anderson has been giving his time to Army camps on the Pacific Coast, which he has considered a glorious opportunity to win youth for Christ. He also spoke at the California State Christian Endeavor Convention at Fresno, Calif., at which there were 5,215 registered delegates. Many young people found the Saviour.

The Jubilate Trio conducted daily vacation Bible schools at St. John Mennonite Church, Pandora, Ohio, P. J. Boehr, pastor; First Mennonite Church, Lima, Ohio, George Dick, pastor; Grace Baptist Chapel, Belleville, Mich., A. Henderson, pastor. More than four hundred were enrolled in these schools. They report many Bible verses memorized by children who never attended Sunday school, but who were contacted through the public schools. The work of the Trio for the remainder of the summer will be in Bible conferences and camps. This summer's work brings to a close their third year in the evangelistic field.

The Catalino Evangelistic Crusade, conducted by Mr. and Mrs. John Catalino, evangelists, and Donald Van Hoozier, pianist, recently held a meeting at Crummies Creek (Ky.) Presbyterian Church, with large crowds and good results. A special program entitled, "The Gospel in Tech-ni-color," was given on the closing night of the campaign. They also directed a daily vacation Bible school at the Cawood (Ky.) Presbyterian Church, Benjamin Stuart, pastor. While Mr. Catalino opened a campaign at Chevrolet, Ky., Mrs. Catalino spent a week at a boys' camp at Clear Creek Mountain Springs, Kentucky State Baptist Assembly, L. O. Griffith, director. More than three hundred boys were at camp, and the evening evangelistic meetings held by Mrs. Catalino brought good response, twelve boys accepting Christ one night alone. She also spoke to the young people of the First Baptist Church, Pineville, Ky., L. C. Kelly, pastor.

Robert J. Kees was the convention speaker at the annual Allegheny County Christian Endeavor Convention held in the Park Avenue United Brethren Church, Johnstown, Ohio. The theme of the convention was "Knowing Christ to Make Him Known." Mr. Kees gave five messages on soul-winning. Several young people accepted Christ as their personal Saviour. Mr. Kees spent a week at the young people's conference on Odosaghi Conference Grounds, Machias, N.Y. Several boys and girls accepted the Lord. W. R. Hanson, pastor of the Grand Avenue Baptist Church, Cartersville, Ill., writes, "God gave us a gracious revival, especially among the young people, during Mr. Kees' stay with us. As a result, two young people plan to train for Christian work."

Twelve years ago, John W. Troy conducted a city-wide campaign in Atmore, Ala. During that meeting, God led a local optometrist, Dr. J. W. Stabler, into a fully consecrated life. Three years ago, he moved to Mobile, Ala., where in addition to his large practice, he has a daily radio program and operates the Bible Book

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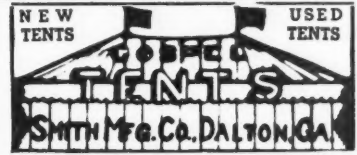
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NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding closed his work at Gull Lake Bible Conference on July 4, and two days later began a six-day meeting in the First Baptist Church, Northumberland, Pa., W. H. Knight, pastor. He was one of the speakers at the young people's conference at Montrose, Pa., July 13-19, remaining there to give three addresses at the Ministerial Institute. Erieside Bible Conference, July 22-26, was the next scene of his endeavors for the month.

W. W. Shannon, assisted by M. A. Guido, conducted an evangelistic campaign from June 21 to July 5 in the Methodist Church, Greenwood, La., F. C. Collins, pastor. The co-operation of the other churches and the whole-hearted response to the messages opened the way for real blessing. The results in soul-winning by the Christians is most

heartening, especially among the young people.

Irwin A. Moon conducted meetings in Yost Theatre, Santa Ana, Calif., July 6-10. Overflow crowds thronged the auditorium from the first, until the last night, when two programs were given. The last evening 40 rose to their feet and said audibly, "I now accept Jesus Christ as my Saviour." Meetings followed in the camp at Hammer Field and in the Municipal Auditorium, Fresno, Calif.

Splendid attendance marked the second annual Bible conference, featuring the WMBI radio staff, at Cedar Lake, Ind., July 12-19. Sessions were held morning, afternoon and evening, with addresses by Dr. Will H. Houghton, Dr. Warren Filkin, Dr. John H. Cable, Dr. Wilbur M. Smith, as well as members of the radio staff, R. E. Stewart, Robert Parsons, Theresa Worman, Frances Youngren and Mrs. A. F. Tylee. Joyce Blackburn gave a monologue. The vocalists included Beverly Shea, Helen McAlerney, Arne Markussen, Don Husted, and the Galilean Quartet. The Triumph Trumpeters, Cornelius Keur, Mrs. R. O. Nelson, and Frances Whitlock, were the instrumentalists. The "Glory Bowl" outdoor meetings were attended by radio enthusiasts, who were eager to give testimonies to the benefits they had received through the ministry of WMBI. J. O. A. Luckman was director of the conference.

FUTURE ENGAGEMENTS

Harry O. Anderson—Sept. 6-14, Los Angeles, Calif.; Sept. 20-28, Oakland, Calif.; Oct. 4-12, San Francisco, Calif.; Oct. 18-26, Long Beach, Calif.; Nov. 1-9, Hollywood, Calif.

Marion Beene—Aug. 24-Sept. 6, Jersey Shore, Pa.; Sept. 13-27, Wright City, Okla.; Oct. 11-25, Davis, Okla.; Dec. 6-20, Horton, Kan.

Blaine Bishop—Sept. 1-6, Middle River, Minn.; Sept. 13-27, Williston, N. D.; Sept. 28-Oct. 11, Kenmare, N. D.

Gerald E. Bonney, "The Bonney Workers"—Sept. 6-20, Tucumcari, N. M.; Sept. 21-Oct. 4, Ferris, Tex.

Earl W. Braun—Aug. 24-Sept. 6, Indian Park, Williamsport, Pa.; Sept. 7-26, Macomb, Ill.; Sept. 27-Oct. 11, Somonauk, Ill.; Oct. 18-Nov. 1, Zion, Ill.; Nov. 3-15, Alexis, Ill.

John Carrara—Sept. 2-27, Wichita, Kan.

Ed. Henry—September, Doniphan, Neb.; October, New York, N. Y.; November, Springfield, Ill.

Jubilate Trio—Sept. 27-Oct. 3, Henry, Ill.; Oct. 4-11, Akron, Ohio; Oct. 12-18, Delightful, Ohio; Oct. 21-Nov. 1, Amboy, Ill.; Nov. 16-29, Jamestown, N. Y.

R. J. Kees—Sept. 13-27, Oshkosh, Wis.

David F. Nygren—Sept. 1-18, Fort William and Port Arthur, Ont.; Sept. 20-Oct. 4, Milaca, Minn.; Oct. 11-25, New Haven, Conn.; Nov. 1-15, Brantford, Ont.; Nov. 17-29, St. Catharines, Ont.

Albert Peterson—Aug. 18-Sept. 6, Rockford, Ill.; Sept. 8-20, Norwalk, Iowa; Sept. 27-Oct. 11, Minneapolis, Minn.; Oct. 18-Nov. 8, Fairchance, Pa.; Nov. 10-29, Connelville, Pa.; Dec. 1-13, Wrightsville, Pa.

W. E. Pietsch—August-September, Alaska.

James Rayburn—Sept. 13-27, Kermit, Tex.; Oct. 11-Nov. 1, Ponca City, Okla.

Gipsy Smith—Sept. 13-27, Billings, Mont.; Oct. 11-25, Chicago, Ill.; Nov. 8-22, Hamilton, Ont.

O. W. Stucky—Sept. 4-13, Dunneville, Ont.; Sept. 15-27, Royal Oak, Mich.; Oct. 4-13, Glendale, Ariz.

E. Paul White—Aug. 30-Sept. 13, Winslow, Ind.; Sept. 14-Oct. 4, New Salem, Ind.; Oct. 5-18, Arlington, Ind.; Oct. 19-30, Vevay, Ind.; Nov. 1-15, Waverly, Ind.; Nov. 16-29, Mt. Vernon, Ind.; Nov. 30-Dec. 13, Austin, Ind.

Howard S. Williams—Sept. 13-Oct. 11, Joliet, Ill.; Oct. 18-Nov. 8, Macomb, Ill.; Nov. 9-15, Galesburg, Ill.

Anthony Zeoli—Aug. 31-Sept. 7, Red Rock, Pa.; Sept. 13-27, Jamestown, N. Y.; Oct. 4-Nov. 29, Waterloo, Iowa; Dec. 6-20, Mobile, Ala.

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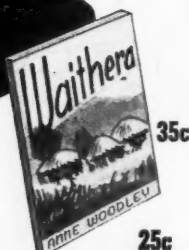
WAITHERA by Anne Woodley. The soul struggle of a curious native girl, superstitious, yet carefree, pictured against the mystery of the African village with its monotonous tom-tom. Illustrated, 96 pages, 35c.

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IN HIS HANDS by Harriet Heine. It is not because Sue Waring was capable and talented—although she was—but because of the beautiful way in which she lived and glorified the Lord—that is what makes this story such an encouragement. It is refreshing to see how God works when His children leave everything in His hands. (No. 187 in the Moody Colportage Library) 128 pages, 20c.

THE PIG'S BIRTHDAY by John Bechtel. A gripping story for young people. The kidnapping of a small boy—the torture that followed at the hands of ruthless Chinese brigands—and how this helped bring the gospel to the wealthy, influential, idol-worshipping Wong family. Besides the fascination of an Oriental setting here is pathos, despair, mystery, and final triumph. A clever plot, well written. 210 pages, cloth, illustrated, \$1.00.

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Moody Monthly



Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.



Christian Missions in Today's World, by W. O. Carver.

The general recognition of the emergence of new factors in missions makes this discussion timely. The aim of the author, who is professor of Comparative Religions and Missions in the Southern Baptist Theological Seminary, Louisville, Ky., is to "stimulate a thorough rethinking and readjusting of the Christian movement to new conditions." His message is clear, though on the classical side, and is worthy of a careful reading.

However, a considerable section of evangelical opinion will find itself in sharp disagreement with his allusion to those who "resorted to apocalyptic millennialism to save their faith and support their perverted hope." They will feel that he does not fairly state their case when he refers to those who "divide history into ages, and corrupt the word for 'stewardship' into 'dispensation,' and talk about 'the dispensation of the Church' to be followed by 'the dispensation of the kingdom.'" On this basis they teach insistently that God has no purpose of making the world Christian in this age. Thus the world is abandoned to its evil ways." The author claims that "instead of seeking a world-wide Christianity, these many who accept this eschatological schematization seek only to 'gather out' small groups from 'every nation' and piously await the King, who will destroy 'the nations' and set up a political empire which they think will be the kingdom of heaven."

148 pages. 5½ x 7¾ inches. Harper and Brothers, New York. \$1.50. J.R.R.

This Freedom—Whence? by J. Wesley Bready.

Now and then (and not too often) a reviewer finds a book which he wishes all his friends would read. This is such a book. Against a vivid background of England's sin and shame before the spiritual awakening of the eighteenth century, the author tells of that great revival movement under Wesley, Whitefield, Jonathan Edwards and others. He finds the roots of our cherished liberties and high social standards, as well as of our religious life, in that movement. It makes an illuminating and interesting study.

Here we find coming to life that galaxy of Christian notables whose names are often used in sermon illustration and from whose lives we relate helpful incidents. Here we meet the two Wesleys and Whitefield, Lady Huntingdon, Lord Shaftesbury, Wilberforce, as well as later leaders for Christ—William Booth, Dr. Barnardo, George Williams, and many others.

It is a book of permanent historical value, but peculiarly appropriate to the present day.

365 pages. 5 x 7½ inches. American Tract Society, New York. \$1.50. H.L.L.

At Grips with the Dragon, by Esther Bell.

Formerly a missionary in China, the author has written a most intriguing story about two interesting young Chinese—a modern, educated youth and a gifted maiden—who managed to extricate themselves from the seemingly inescapable grip of the old social laws of China regarding betrothal and marriage. According to ancient custom, they had both been betrothed in early childhood to parties whom they did not know, and toward whom, in later years, they had not the slightest attraction. But these two young people, brought into association by modern conditions, developed a warm friendship toward each other, which deepened as the years passed by.

Everyone in America can easily see that here was naturally a problem of first magnitude! But how could it ever be solved? That is the burden and thrill of the story. Of course, it all came out fine in the end.

An excellent Christian testimony runs through the book, making it a very desirable volume for the Sunday school library.

232 pages. 5 x 7¾ inches. Zondervan Publishing House, Grand Rapids, \$1.00. W.H.H.†

Evangelism in the Home Church, by Andrew W. Blackwood.

The author of this book has treated his subject in an able and thorough manner, having written from both experience and observation. It is comprehensive, including Parish Evangelism, Pastoral Leadership, Soul-Winning Sermons, Midweek Meetings, Personal Workers, etc. In addition, the author has thoughtfully listed over fifty books on related subjects. This book would be of service to any pastor.

160 pages. 5¼ x 7½ inches. Abingdon-Cokesbury Press, Nashville. \$1.00. J.F.H.

Keeping Your Church in the News, by W. Austin Brodie.

Church news is only one phase of a newspaper's activity, but editors are willing and eager to give it full consideration. Their experience (according to the author) has taught them that apart from the publicity-hungry preacher, who is a pest to be shunned, they do not receive intelligent and co-operative help from the ministers. Preachers need to learn what is newsworthy, how to prepare it, when to send it in, what kind of picture to use, etc. They also need to know how to deal tactfully and kindly with reporters and editors.

The author gives such information in definite, practical form, well illustrated by actual examples and with detailed instructions.

125 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.00. H.L.L.

A Course in Bible Doctrine and Missions for Juniors, by Hilda I. Copley.

Teachers of weekday church schools will welcome this fresh, evangelistic approach to Bible truth for children. Part I, in twelve chapters, incorporates the doctrine of God in a narrative of a little widow of India, who is beaten and left to be devoured by wild animals, but is taken by a missionary to a mission school. Each day the missionary tells the Indian children a story illustrating an attribute of the living God, as contrasted with idolatry. Part II briefly outlines four fifteen or twenty minute periods—worship, story period, study period, and memory period. A few easily obtainable materials are recommended to add interest.

69 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. 35 cents. L.E.L.

The Christian Parent (magazine), edited and published by Martin P. Simon

This magazine which terms itself "the only national parent magazine on a Bible basis," is now in its sixth year of service, meeting a real need of applying Bible principles to the problems of child training. It is non-polemical in aim, and undenominational, though its editor and publisher is a Lutheran clergyman. The regular features include Incentives, With the Educators, Topic Discussion, Experiences of a Parent, What Others Say, Mother Blunder, a serial story, and several pages devoted to family worship. Each of the thirty devotionals is composed of a short Bible story, a suggested prayer, and questions for checkup.

36 pages. 7¼ x 10½ inches. The Christian Parent Publishing Co., Eugene, Ore. \$1.50 a year. L.E.L.

Obedient Unto Death, by J. C. Macaulay.

A second volume of short sermon studies on the Gospel of John, covering chapters 12 to 21. They are characterized by keenness of spiritual perception, by warmth of devotional spirit, and by skillful application of truth to life. The author evidently speaks from the experience of a close walk with God, not only in the study but in the common affairs of daily living.

144 pages. 5 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

The End From the Beginning, by Perry F. Haines.

The material in this book was presented as a series of sermons. The first three chapters were delivered before the present war, in fact before Hitler attacked Poland. Nevertheless, the author predicted Hitler's attack on Poland. The first series of lectures aroused such keen interest that the author agreed to present a second series, which would deal with the fact that God's Word could and did foretell the future.

The book is readable and interesting, but contains numerous chronological inaccuracies and inconsistencies. The author dates Isaiah at 700 B. C., then 800 B. C., and dates Micah at 500 B. C. In reality, Isaiah and Micah were contemporaries. Likewise he makes David a contemporary of Isaiah, when in reality he lived several hundred years before Isaiah. Surely he said these things without thinking, but he should have been more careful.

97 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids. 50 cents. W. F.

The Gospel of St. Mark, With Notes, by Theodore Graebner.

This is Part Two of the *Annotated Pocket New Testament*, a new series offered by the committee on Bible study of the Walther League. It is printed with full length lines and attractive paragraph divisions. At the bottom of each page are comments of great Lutheran leaders as well as other Protestant Bible teachers. It should encourage Bible reading.

59 pages. 4¼ x 7¼ inches. Concordia Publishing House, St. Louis. 25 cents. W. F.

Up and Down South America, by Anne M. Halladay.

This book was written for boys and girls from eight to twelve, and for use with leaders of children. It consists of an introductory chapter dealing with geographical locations, how political divisions came by their names, travel, languages, animals, products, heroes, cities, and the people. Ten stories dramatize life in the sub-continent; these envisage the most palatable kind of philosophy, for they teach it by example; it is history bound in human integuments, and is warm with common interest, good fellowship, and racial understanding.

127 pages. 5¼ x 7¾ inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. J.R.R.

†Dr. William H. Hockman

September, 1942

Straight Road to Christian Living,
by T. Stanley Soltau.

An exceedingly practical and helpful manual for young pilgrims setting out on the road to the Celestial City. Just the book to place in the hands of every young believer, for it deals clearly and helpfully with the many questions and problems that face the youthful disciple, and points to the Word of God for definite light and unerring guidance.

Beginning with the new life in Christ by regeneration, successive chapters deal with such vital subjects as The Holy Spirit, The Bible, The Lord's Day, A Christian's Pleasures, Stewardship, and The Devotional Life. Many an old Christian will also be helped into a joyous and victorious walk by the careful reading of these pages. Pastors will find it suitable for placing in the hands of new converts.

63 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 35 cents. W.H.H.†

The Real Fifth Column, by Dan Gilbert.

Dr. Gilbert has written a number of books, exposing the forces and movements that are destroying the foundations of the things that are worth while in our American national life, but this present volume is particularly timely and revealing.

The subtle enemy whom he drags out into the light is the assiduous group of evil workers who are busy planting the seeds of a social revolution based on the doctrine of "scientific naturalism." Driving this wedge into the very heart of our cultural institutions, they are making rapid progress toward shattering the foundations of our Constitution, our human rights and liberties, and our freedom to worship God, paving the way for cruel dictatorship and universal regimentation. The author shows up the *what* and *how* of the whole thing, warning us that even though we may defeat Hitler, Hitler's philosophy may yet wreck us, and destroy all that we hold dear.

125 pages. 5 1/2 x 7 3/4 inches. The Danieffe Publishers, San Diego, Calif. W.H.H.†

The Concordant Version of the Sacred Scriptures, How Should We Regard It? by Henry C. Thiessen, B.D., Ph.D., D.D.

While there have appeared replies to certain renderings and notes in the above mentioned work, this booklet by this well-known Greek scholar is the first attempt to examine the fundamental principles upon which the Concordant Version rests. Dr. Thiessen takes up in a well-written, concise thirty-two page booklet the author's total lack of adequate training for such a colossal and important task as that of a textual critic and a translator of the New Testament, his dependence upon only four of the four thousand sources available to the textual critics, his unscientific methods of textual criticism, his utter disregard of all the Greek learning that scholars have contributed down the ages, his rejection of the standard rules of Greek grammar, etc.

All this, of course, leads to the heterodox doctrines which the author, A. E. Knoch, teaches in the expository portion of his work. There is no proper doctrine of regeneration, the teaching of eternal punishment is denied, the universal restoration of all is affirmed, and there is no proper doctrine of the Trinity.

Because the work of Mr. Knoch is gaining acceptance in religious circles that are not acquainted with its true character, this booklet is most timely.

32 pages. 4 1/4 x 7 1/4 inches. Loizeaux Brothers, New York. 15 cents. K.S.W.

On Sandals of Peace, prepared by the Department of Missionary Education of the Evangelical Lutheran Synod.

This companion volume to *On Paths of Destiny* is an original and unique presentation of the whole sweep of world missions, being essentially a study of the

divine purpose and plan as revealed in Holy Scripture. While the theme is, of course, the unchanging plan of God, that has been discussed in a multitude of volumes, the presentation is fresh and stirring and should move a multitude of hearts. The eleven chapters cover various aspects of the great program of the ages under such headings as: Fundamental World Facts, Missions in Visions, The Teacher from God on Missions, The First Christian Outstation in Heathendom. This book will prove of great value to study groups in all Christian circles.

133 pages. 5 x 7 1/2 inches. Concordia Publishing House, St. Louis. Board cover, 25 cents. W.H.H.†

On Paths of Destiny, prepared by the Department of Missionary Education, Evangelical Lutheran Synod.

This companion volume to *On Sandals of Peace* is unusually fine in the way of a mission study book. The twelve chapters are packed full of live material, all of it just the right sort to give a clear, compelling missionary vision.

These are real pictures of the regions beyond, unique and different from most missionary books. Young folks will read it with keen interest. It will be equally appreciated by all sections or groups of the Christian Church. There are no reports from particular mission stations, nor programs for some special society or church. The volume is splendid for personal reading, for group use, or for distribution.

127 pages. 5 x 7 1/2 inches. Concordia Publishing House, St. Louis. Board cover, 25 cents. W.H.H.†

What a Church Member Should Do, by Amos John Traver.

This booklet is designed especially for members of the Lutheran Church, yet it has helpful suggestions for all. It is a companion text to *What a Church Member Should Know*, by A. A. Finck.

The author says this book "presupposes knowledge and proposes action." In thirteen chapters the author presents the various phases of Christian life and activity. At the end of each chapter is a list of forum questions and suggestions for discussion.

96 pages. 5 x 7 inches. The Muhlenberg Press, Philadelphia. 20 cents. E.S.M.

New Radio Songs, compiled by Wendell P. and Robert C. Loveless.

Pinebrook Melodies, compiled by Ruth D. and Percy B. Crawford.

Amazing is the popularity which seems to attend the many new choruses which our young people's groups sing with such enjoyment. Poets may object that not all of the poetry is poetry, and musicians may say the music is not always music—but the young folk sing them and get blessing out of the singing.

Here are two new publications in this field which are already much in use and well received in chorus-singing circles.

69 pages. 6 x 8 1/4 inches. 30 cents. 123 pages. 5 1/4 x 8 1/4 inches. 35 cents. Wm. B. Eerdmans Publishing Company, Grand Rapids. H.L.L.

Christian Teachings, by Josiah Blake Tidwell.

A new edition of the book used as the foundation of courses in Bible Doctrine taught by the author at Baylor University. The material is well organized and gives evidence of an extensive knowledge of the subject and experience in teaching it. The writer is a conservative spiritual Christian of the orthodox school. His beliefs, as a Baptist, naturally express themselves in the book and others would not always agree. On sanctification he limits his view to progressive sanctification. On the second coming of Christ, he deals severely, and not always fairly, with premillennialists, a little less sharply with postmillennialists, and then says that both have blundered and failed to prove their point. His own view is not stated, except that he

does look for Christ's return.

The book is in full outline form, including brief comments and definitions where needed. It covers the entire field of Christian teaching, but does not claim to be either complete or exhaustive.

120 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

The Abundant Gospel, by Anton Darms.

This book is a fresh exposition of the fourth Gospel, that inexhaustible treasure house of spiritual teaching. It divides the Gospel into three main parts: The Seeking Saviour (chs. 1-4); The Serving Saviour (chs. 5-11); The Saving Saviour (chs. 12-21). Through all these expositions runs the confession of the full deity of "the Word" who became incarnate and dwelt among us, and thus revealed divine life, light, and love in the midst of fallen humanity. We are happy to recommend this book.

221 pages. 5 1/2 x 8 inches. Loizeaux Brothers, New York. \$1.00. M.I.R.

The Prayer Life, by Andrew Murray.

We are glad to see this precious book in reprint. The sainted author still speaks, to generations unborn in his day, by means of his writings.

153 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. M.I.R.

The Table Graces, by Beth Bailey McLean.

Of the many volumes on table setting, service, and manners, this is one of the best. Written in a clear and interesting style, it is easily understood and followed. The rules for table service are practical, up-to-date, sane, and correct. This book is heartily recommended to those interested in the subject.

64 pages. 6 x 9 inches. The Manual Arts Press, Peoria, Ill. 80 cents. G.D.

Give Us This Day, by Herbert Lockyer, D.D.

In this volume the author provides "Daily Portions for Pilgrims," as the subtitle indicates. The special feature of the work is that the daily Scripture and meditation of each day of any given week is in line with the theme for that period. The scriptures are well chosen and the comments as a whole are fitting and edifying.

126 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. Cloth, \$1.00; paper, 60 cents. J.H.C.

Christian Booklets, by W. T. McLean.

Prayer Proverbs—a booklet filled with apt Scripture quotations on prayer and poems, as well as 150 "proverbs."

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12 to 46 pages, in various sizes. Central Bible, Book and Tract Depot, 1249 Gris-

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would, Detroit, Mich. Priced from 5 to 35 cents each, paper. J.H.C.

Sunshine Hymns and Stories, compiled by Holland R. Wilkinson.

This is a book of well known gospel songs. Unfortunately for those who are looking for new material, the book contains no new compositions.

The two features of this song book are a six-page biographical sketch of Mr. Wilkinson written by studio director Walter E. Bishop of station WRVA, and eight pages of hymn stories from the personal experiences of Mr. Wilkinson.

91 pages. 6 x 8 inches. Author, 2703 Edge-wood Ave., Richmond, Va., 50 cents. G.S.S.

Some Practical Aspects of the Blessed Hope, by Hugh R. Munro, LL.D.

These few paragraphs are an able and profitable, but brief discussion of the theme as stated in the title. The author says that the blessed hope has been the chief emphasis of the greatest evangelists of the Christian Church, that it is the strongest incentive to lead the Jews to Christ, and that it gives abundant satisfaction and encouragement to the believer.

8 pages. 6 x 9 inches. Jewish Evangelization Society, New York. E.S.M.

The Music of the Golden Bells, by George Murray.

This is a series of ten sermons preached by the author in his own pulpit at First United Presbyterian Church, Boston. Mr. Murray seeks to bring practical applications from the eternal truths he enunciates.

120 pages. 5 1/4 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. E.S.M.

Why Do the Righteous Suffer? by Henry C. Thiessen, Ph.D., D.D.

The author takes a fair view of the matter of suffering, basing his considerations on the Book of Job. He recognizes the facts in the case, surveys the speeches made by the different individuals, and then seeks to discover the reason or purpose of suffering. The author sees four purposes in the mind of God in permitting Job to suffer: (1) to clarify his vision of God; (2) to lead Job to repentance; (3) to correct erroneous views as to the afflictions of God's people; (4) to enlarge the prosperity of the sufferer.

40 pages. 5 1/4 x 7 1/2 inches. Fundamental Truth Publishers, Findlay, Ohio. 25 cents. E.S.M.

The Business Man and the Church, by Theodore Graebner.

This is an economic study which should engage the attention of Christian workers, especially ministers. After the preface and introduction there follows the following chapters: The Socialistic Drifting in the American Churches; Big Business; The Profit and Loss System; Who Owns Wall Street? Certain Alternative of Free Enterprise; The Confiscation of Wealth; Spiritual Wreckage in the Wake of Federal Relief; The Economic Threat to the Freedom of Education; The Need and the Challenge of the Church-Related College.

Because of propaganda of various kinds, most people lack a true perspective of the economic conditions which touch them daily.

115 pages. 5 1/2 x 8 1/2 inches. The Jacobs Press, Clinton, S. C. \$1.00. P.B.F.

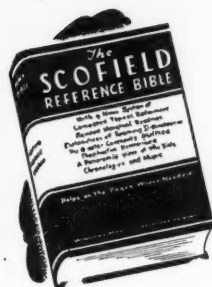
Daily Strength,

Some Hints for Fruitful Bible Study, compiled and edited by David H. Heydenburk.

These two booklets are composed of selections from the writings of Charles G. Finney. The first consists of "a devotional passage for each day of the month"; the second, "hints for the believer."

For those who have not read the larger accounts of the life, work and teaching of this great evangelist and educator, these booklets give a good but brief introduction to the spirit and work of the man.

September, 1942



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Dr. Arno C. Gaebelein has written specially for *Moody Monthly* this series of articles to celebrate the Scofield centenary, which falls in 1943. Dr. Gaebelein is the only surviving member of the original seven contributing editors of the Scofield Reference Bible. First installment of this series of five articles will appear in the October issue.

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Christ's Way to India's Heart, by J. Waskom Pickett.

This volume is the product of six years of travel and study on the part of the author, who is a bishop of the Methodist Episcopal Church. Much light is shed upon present day conditions in India, as they confront the Christian Church. It will be read with profit by everyone concerned over the evangelization of that great mass of Hindus that as yet has been scarcely touched. There is a frank discussion and criticism of many traditional missionary methods and practices, many of which unquestionably hinder or defeat rather than help. Summing up, the bishop says:

"We come to the end of this study seeing more clearly that Christ is the Way, the Truth, and the Life for the whole of India, as for the whole world. His way to the heart of any people is the way of revelation of Himself in the lives of transformed men and women."

144 pages. 5 x 7 1/2 inches. Friendship Press, New York. Board cover, 50 cents. W.H.H.†

On This Foundation, by W. Stanley Rycroft.

The subtitle, "The Evangelical Witness in Latin America," gives a clue to the message of this book. In his preface the author says: "This volume was born of the conviction formed through the years that a truly great civilization can be built only upon a spiritual foundation." It is this deeply rooted belief that gives it a unique position among the vast number of works on Latin America now crowding every book counter.

In a sympathetic foreword, Dr. John R. Mott says: "In the midst of the rising tide of literary effort devoted to this important part of the world, this volume . . . is dis-



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tinctly in a class by itself . . . The reader will find here a most discerning portrayal of the essential facts both of the historical background, and of the present-day resources, trends and possibilities of Latin America, in particular from the point of view of the evangelical Christian movement."

210 pages. 5 1/4 x 7 3/4 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. J.R.R.

In His Hands, by Harriet Heine.

This booklet is No. 187 in the Moody Colportage Library. It tells the story of a Christian girl whose course at Bible School is interrupted by a series of events, in which the hand of the Lord is clearly seen and which lead her in fruitful paths of service.

127 pages. 4 1/2 x 6 3/4 inches. The Moody Press, Chicago. 20 cents. L.E.L.



August Class, 1942
"Set for the Defense of the Gospel"

August Class 1942

Photo by Marshall Studios, 162 N. State St., Chicago

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Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

★ ★ ★ THE NEW DEAN



OUR July issue briefly announced the acceptance by the Right Rev. William Culbertson, B.S., B.D., D.D., of Philadelphia, of the invitation to become dean of the Educational Division of Moody

Bible Institute as of September 1. In doing so, he relinquished the office of bishop of the New York and Philadelphia Synod, Reformed Episcopal Church, and also the rectorate of the Reformed Episcopal Church of the Atonement, Germantown, Pa. The late Dr. James M. Gray, former president of the Institute, was a minister in the Reformed Episcopal Church, and a friend of Dr. Culbertson.

The new dean took his undergraduate work in education at Temple University, Philadelphia. He has been a member of the board of trustees and a lecturer at the Reformed Episcopal Seminary, where he received his theological training, and latterly his doctor of divinity degree. Since 1928 he has been an instructor at the Philadelphia School of the Bible, and has served the Philadelphia fundamentalists as vice-president.

Beginning his pastorate at Grace Church, Collingdale, Pa., in 1927, Dr. Culbertson next served St. John's by the Sea, Ventnor, N.J., from 1930 to 1933. He then assumed the duties at the Church of the Covenant, and was consecrated bishop in 1937, one of the youngest men in the United States to hold that office. He is succeeded by the Right Rev. Howard D. Higgins, formerly bishop coadjutor, in the bishopric and as rector of the church.

In his middle thirties, the new dean is a member of the North American Council of the China Inland Mission; trustee of the League of Evangelical Students; has been a contributor to Christian periodicals, and a speaker at Bible conferences in all parts of the country. He is married and has four children. His youth, sense of mission, training, and experience, all weigh on the side of a career of growing usefulness.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Sept. 25, Christian Business Men's Committee, San Francisco, Calif.; Sept. 27, morning serv-

ice, Mission Covenant Church, Oakland, Calif., evening service, First Baptist Church, San Francisco, Calif.

Dr. John H. Cable, Sept. 25, Bible Fellowship Church, Ottawa, Ill.

Dr. Harold L. Lundquist, Sept. 5-7, Thirteenth Annual Young People's Conference, Conference Point, Lake Geneva, Wis.; Sept. 19, 20, Young People's Conference, Mattoon, Ill.

Dr. Warren Filkin, Sept. 27, Pine Street Presbyterian Church, Hammond, Ind., Sunday School Rally Day.

Wendell P. Loveless, Sept. 18-20, State-wide Youth Conference, Walnut Street Baptist Church, Waterloo, Iowa.

M. A. Darroch, Sept. 2-7, Young People's Conference, Rainbow Lake, Trufant, Mich.; Sept. 27-Oct. 11, evangelistic meetings, Bethel Baptist Church, Denver, Colo.

SPRING TERM COMMENCEMENT

The processional, singing "The Star Spangled Banner," and the salutation by Allan E. Lewis (Ohio), class president, opened the class day exercises at Moody Bible Institute for the 161 Seniors and their friends in Torrey-Gray Auditorium at 10:30 A.M., August 5. Robert J. McMillan (Iowa) directed the audience in singing "All Hail the Power of Jesus' Name"; Walter T. Gray (Canada) made the invocation; a sextet of women's voices sang "For All the World"; John D. McKay (Mich.), treasurer, read the Scriptures and offered prayer; and the audience sang "Oh, for a Faith That Will Not Shrink."

Ruth B. Hall (Iowa), representing the women of the class, spoke on "The Challenge of Our Faith." Her thought crystallized around four nuclei: the challenge of our country, of the world's need, of a life of sacrifice, and of purity. Thousands face death for whom there is a message of triumph; to a sorrowing world of One "who bore our griefs and carried our sorrows"; of sacrificial service for which Paul set the pattern; and of purity, the crystal Christ.

The clarion tones of a trumpet ringing through an ensemble of mixed voices singing "The Challenge," by Ackley, evoked the martial spirit.

E. Raymond Heglin (S.D.), representing the men, spoke on "The Divine Sufficiency," which he saw exemplified in Moody, Luther, Paul, and Augustine: The class motto strikes the keynote of their united purpose: "Set for the Defense of the Gospel." Their members will carry out different missions, all centered in the conviction of a never failing supply. Forty-five are designated for foreign service, others will bear their testimony at home; but they are all God's ambassadors carrying His message from a common center to the periphery of a worldwide service.

An octet of men's voices rendered "Ever the Same," by Loes; the audience sang in part "Full Surrender"; Helen L. McAlerney (Ill.) appeared in a solo, "Precious Lord, Take My Hand," by Dorsey; Rae Pommer (Wis.) vice-president, presented the class picture, to which Dr. P. B. Fitzwater, dean *ad interim*, responded. Congratulatory telegrams were received from Raymond O. Nelson and wife; Elinor Stafford Millar; president of the junior class; and the classes of December 1941 and April 1942. Ruth M. Butts (N.J.) wrote the words of the class song, "Forth to Triumph," the singing of which was directed by Robert F. Couture (Wis.), who wrote the music. The president closed the session with prayer.

Dr. Will H. Houghton presided over the graduation exercises at 7:45 P.M., which filled the Moody Memorial Church. Dr. William H. Hockman, director of the Missionary Course, read the Scriptures, and Dr. John H. Cable, of the faculty, offered prayer. Talmage J. Bittikofer directed the choir in the singing of two anthems.

Introducing the speaker, Dr. Houghton said that next February Dr. Fitzwater will have served the Institute for thirty years, and that during the past year as dean *ad interim* his influence has been graciously felt.

Speaking with a peculiar unction from John 17:18, Dr. Fitzwater, addressing particularly those in cap and gown before him, discussed five imperatives to success: the indubitable consciousness of Christ's commission for service; full confidence in their Book of Instruction; the proper actuating motive; conviction as to their assignment; and encouragement in the belief that God has those in the world whose hearts will open to their message. He said they are to get people to know God, know themselves, know what sin is, and particularly the remedy for sin; that all power is given the messenger in dispensing the remedy, and that Christ has declared He will always be with the dispenser regardless of all handicaps and resistance.

Dr. Houghton directed attention to the latter reference, "Lo, I am with you always," as a statement of fact rather than a promise.

The president of the Institute awarded diplomas to 160 graduates (one was unavoidably absent), the largest graduating class in the history of the Institute, representing 29 states of the Union, Canada and Africa. The names of the graduates follow:

General Course: Marjory Faye Blum, Carolyn Eudora Boothe, Vivian June Bowser, Winnie Lee Burton, Helen Louise Connett, Eleanor Davis, Martha Jane DuVall, Mary Elizabeth Gale, Hilda Gwendolyn Gimpel, Twila Nadene Hahn, Lucy Raski Hanssen, Althea Powers

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Christian Education—Music Course: Dorothy Lillian Braun, Ranghild Vellamo Werho, Robert Merritt Woodburn.

Jewish Missions Course: Lillian Asp, Arla Kathryn Brown, Marion E. Irwin, Ruth Magdalene Jingst, Ruth Evelyn Loesch, Gretchen Maxine Schoonover, Dorothy Adelle Shriver, Mary Ethel Williams, Donald Lee Humphrey, Arthur Neetz, Kenneth Charles White.

Missionary Course: Hattie Leonora Anderson, Inez Rosalie Boote, Ruth Marjorie Butts, Doris Arlene Champney, Ruth Margaret Dobbettin, Janet Glupker, Faith Goodwin, Ruth Bernice Hall, Mary Elizabeth Linqvist, Esther L. M. Matteson, Myrtle Rose Margaret Mesler, Alta Faye Otis, Rae Pommer, Wilhelmina Rynders, Jeanette Anna Saldin, Norma Esther Tryner, Charlotte Ellen Van Steenburg, Norma Marie Wall, Richard Peter Boehr, Steven Chapko, Charles Christian Kary, John David McKay, Charles Arthur Monroe, Clair Edward Moore, Clifford Niles Rowe, Harold John Schumacher, Edwin Charles Steffy.

Music Course: Doris Powell Aseltine, Faith Arline Holsteen, Helen Louise Meyer, Johanne Margaret Sherstad, Robert Frederick Couture, Frank Waggoner, Jr.

Pastors Course: Howard James Abrahamson, James Herman Adams, John Lloyd Aseltine, Gordon Joseph Bishop, Paul Matthew Buckert, Allen Frederick Butzine, Wesley Arthur Carlson, Walter J. Dick, Cleon Marsh Ferguson, Carl Norris Fischer, John Graber, Walter Thomas Gray, Wendell Emanuel Hansen, Stanley Arthur Hanson, Emerald Raymond Heg-

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Students completing courses in the Correspondence School from March 16 to June 30, totaled 999. They represented forty-one states of the Union, six provinces of Canada, and Canal Zone, Cuba, and Africa. Radio School of the Bible certificates issued were 157.

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Margaret Hie-Ding Lin, M.A., M.D., F.I.C.S. '16, according to the *Chicago Herald-American*, is the eighth woman in the history of China to have a medical degree conferred upon her, and is the first woman to be made a fellow of the International College of Surgeons.

In an interview, Dr. Lin said she was especially proud of the 6,500 babies she delivered during her twenty-two years' practice in China, where she was born, the daughter of Chinese missionaries. She studied at Foochow College, and interned at the Women's and Children's Hospital of Chicago. A few years ago she returned to America for additional study at the University of Illinois.

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STUDENTS OF OTHER DAYS

Walter J. Teeuwissen, Jr. '35, and Mrs. Teeuwissen (Verna E. Smith '33) are now located at Indianola, Iowa, where the former has been ordained and installed as pastor of the First United Presbyterian Church. Indianola is a college town, and they enjoy particularly their opportunity of service among the young people of the community. In May Mr. Teeuwissen received the Th.B. degree from the Westminster Theological Seminary, Philadelphia, Pa.; concurrently Mrs. Teeuwissen took some work in Greek, Hebrew, and Arabic.

Helen Bryant '39, is evangelizing in southern Texas. She writes: "At our back door are 30,000 Mexicans and 5,000 Negroes. In Nueces County, where we live, there is a large population of the poorer white people, and approximately 500 Jews, including European refugees."

Albert Cronk '40, and Mrs. Cronk '40, R.F.D. 3, Box 680, Corpus Christi, Tex.,

are with several other missionaries associated with Miss Bryant. Speaking for the group, the latter says: "No one else is working near our mission. God is laying it upon our hearts to build a permanent work with branches in each of the above mentioned groups. A mission building is nearing completion, but we do not yet have inside furnishings." She asks prayer for this promising adventure.

Leslie M. Van Inwegen '35, formerly student pastor of a church at Pretty Prairie, Kan., is now minister of a new church at Langeloth, Pa., and also a charge at Cross Creek, W. Va. In May he was graduated by Sterling (Kan.) College, which granted him the A.B. degree. He hopes to attend the United Presbyterian Theological Seminary, Pittsburgh, Pa., this fall.

Harold D. Burkholder '38, Quakertown, Pa., assisted Dr. Robert M. McQuilkin, president of Columbia Bible College, in a Bible conference at Newton, Kan., where he directed the music. Some two hundred young people expressed a desire for a higher level of Christian experience. Mr. Burkholder also conducted a week of evangelistic meetings at Bedford, Pa., resulting in nine professed conversions.

Marion S. Hoffsommer '38, graduate of the Pastors Course, and minister of the Alma (Neb.) Congregational Church for the past three and a half years, was ordained in his home church (Hillsdale Congregational), by the Northwest Association of Oklahoma.

E. Loren Pugsley '39, and Mrs. Pugsley (Violet Fross '39) conducted a daily vacation Bible school, June 1-14, in connection with the Merrill (Wis.) Community Presbyterian Church, of which the former is pastor. Twelve children accepted Christ as Saviour, and several renewed their dedication; some of these hope for missionary service.

L. W. Enfield '39, has become associated with the Sunrise Gospel Hour of radio station CFCN, "The Voice of the Prairies" Calgary, Alberta, Can., as assistant director.

Kenneth Dwyer and Mrs. Dwyer (Mabel Wheeler '42), are located at Humboldt, S. D., where the former is pastor of a church.

Robert Lewis '39, and Mrs. Lewis (Jewell Evans '38) have relinquished their connection with the Primitive Methodist Conference in relation to the Benton (Wis.) church, and have united with the Illinois Conference of Methodist Churches, with responsibility for the Lynville and Riggston (Ill.) charges.

John Hay and Mrs. Hay (Sarah E. McFarlane '18) came from a pastorate in Custis, Fla., to 3964 Washington Boulevard, St. Louis, Mo., where the former is associated with the work of the Gospel Center.

Dorothy Grunbock '42, Cicero (Ill.) Bible Church, and W. Frank Lister '19, district superintendent of the Methodist Church, have won cash awards in the second annual tract writing contest sponsored by the Christian Workers Foundation, 20 N. Wacker Drive, Chicago, Ill.; the former receiving the third prize, and the latter was one of five receiving one of the fifth prizes. Contestants were

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businessmen, housewives, college professors, ministers, high school and college graduates, and even an inmate of a penal institution. The purpose of the contest is to revive interest in the religious tract as a means of evangelism.

David Beynon John '37, who has been working under the Sudan Interior Mission in connection with the Sokoto Leper Mission Settlement, Nigeria, West Africa, is home on furlough, and would be glad to hear from friends, at 51 Farr Avenue, Johnson City, N.Y.

BIRTHS

To J. Charles Hocking '39, and Mrs. Hocking (Martha Lucas '39), a son, Jackie, in Brazil, S. Amer.

To A. Fred Nelson '35, and Mrs. Nelson '35, a daughter, Mildred Marie, Feb. 17, at Changan, Shensi, China.

To Hubert M. Karl '40, and Mrs. Karl, a daughter, Sandra Lee, July 3.

To C. Bernard Williams '40, and Mrs. Williams '41, a son, Kelvin James, Apr. 21.

To Kenneth Chapman '41, and Mrs. Chapman (A. Marie Manire '41), a son, John Arthur, July 22, at Columbus, Ky.

To Herbert W. Orman '39, and Mrs. Orman (Jennie Kernac '39), a daughter, Edith Glendine, Apr. 1, at Ithaca, N.Y.

To H. Burton Dunbar and Mrs. Dunbar (Frances M. Ketter '36), a son, Alan Burton, July 25, at Pasadena, Calif.

To Boyd C. Lentz and Mrs. Lentz (Henrietta M. Peterson '40), a son, Stanley Boyd, May 9, at Ridley Park, Pa.

To Roland C. Aggers '33, and Mrs. Aggers (Natalie Anne Morris '33), a daughter, Mary Anne, July 4, at Chicago, Ill.

To Raymond S. Larsen '40, and Mrs. Larsen (Kathryn Reuther '38), a son, Raymond S., Jr., July 22, at Nashville, Tenn.

To George Ekstrom '41, and Mrs. Ekstrom (Elizabeth Schreiber '41), a son, George Louis, June 21, at Axtell, Neb.

MARRIAGES

Jim Willson '36, and Florence Sutter, Mar. 7, at Forteleza, Brazil, S. Amer.

Stanley Norman Myers and Nyleta Mae Stilwell '38, May 13, at Kano, Nigeria, Africa.

Raymond R. Veenker '40, and Lois L. Martin '40, July 17, at Miango, Nigeria, Africa.

Edward T. Barram '40, and Mary Elizabeth Mackay '41, June 27, at Hamilton, Ont.

Charles A. Adams '42, and H. Eleanor Gillam '38, July 11, at Winnetka, Ill.

Henry Demler '41, and Ann W. Kinast '41, June 6, at Chicago, Ill.

Kenneth Dwyer and Mabel Wheeler '42, Mar. 1, at Chicago, Ill.

John D. Mahan and Marguerite Bedwell '41, July 11, at Fort Knox, Ky.

DEATHS

Mrs. A. L. Johansen (Carolyn F. Boyd '20) died at her home in Chicago, Ill., on July 29, after an illness of more than a year.

Neal Curtis '38, who had been in training at Shaw Field, Sumter, S.C., was killed in an airplane crash on August 4. He had only recently received his commission.

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TAKES UP THE COLORS!

Falling into step with America's manpower today, Herman Voss has joined with Uncle Sam and is now located at one of the naval stations. Mr. Voss began his association with WMBI several years ago, while still a student at the Institute. On graduation in August, 1939, he became a full-time employee. His presence will be missed both by staff members and by the listening audience.

"SET FOR DEFENSE"

The August 1942 graduating class of the Institute presented the traditional Senior broadcast Sunday afternoon, August 2, from four to five o'clock. The first half of the program consisted of music and

testimony, broadcast from the Torrey-Gray Auditorium. During this first half hour the entire class of 161 members participated. The second half hour of the program, which was broadcast from the WMBI studios, featured a dramatic sketch presenting the motto of the class, "Set for the Defense of the Gospel!"

NEW JERSEY TRIBUTE

The Salute to the States program, carried on during June, July, and August, was well received. The governors of the states included on the salute were notified, and a number of letters were received in reply. Among the outstanding letters was one from the Honorable Charles Edison, governor of New Jersey. The letter follows:

"New Jersey is proud to be the recipient of a special salute given in connection with your summer series of radio programs over station WMBI in Chicago.

"By stressing the great significance of the importance of religion in our daily living, the Moody Bible Institute is rendering a distinct public service. Clearly there is a need today for all of us to consider practical ways and means whereby the gap between religion and education can be more effectively bridged.

"In our anxiety to avoid things spiritual in our schools, we have, as a result, undoubtedly emphasized things material. We have stressed aptitudes rather than character.

"You are engaged in a very constructive public service, and may your summer series meet with the success it so richly deserves.

"New Jersey proudly accepts your salute.

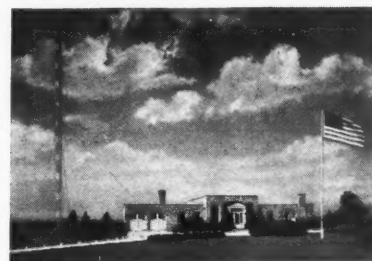
"Sincerely yours,
(Signed) "CHARLES EDISON,
Governor."

NOTES IN BRIEF

The voice of William E. Larson, of Grand Rapids, Mich., has recently been added to WMBI staff. Mr. Larson is a graduate of the Institute and also of Wheaton (Ill.) College. In addition to assisting with the news and general announcing, he is frequently heard in devotional messages. He is also assisting in the Continuity Department.

Some of WMBI's listeners who are also readers of the MOODY MONTHLY have asked that this page carry pictures and snapshots of this station's personnel. For the next few months we hope to honor these requests, introducing readers to the voices of WMBI.

"KEEP IT FLYING"



Yes, and let's keep the gospel going too!

WMBI PROGRAMS

Angelus Trio.....Sun., 6:30 P.M.	Hebrew Christian Broadcast.....F., 4:30 P.M.	No. 9 Elm Street.....Sun., 6:15 P.M.
Announcers' Sextet.....Tue., 11:00 A.M.	Home Hour.....W., 10:30 A.M.	M. W. F., 10:15 A.M.; Tue., Th., Sat., 6:15 P.M.
Around the Mediterranean.....M., 4:45 P.M.	Hymns for the Home.....weekdays, 2:45 P.M.	Novachord.....M., W., F., 10:00 A.M.
Bible Study.....Tue., 3:00 P.M.	Hymns from the Chapel, Tue., Th., Sat., 8:15 P.M.	Odz-n-Enz.....Th., 12:00 P.M.
Birthday Anniversary Program.....Th., 3:30 P.M.	Hymn Sing.....weekdays, 12:15 P.M.	Old-Fashioned Revival Hour.....Sun., 5:30 P.M.
Bread of Life.....M. to F., 9:00 A.M.	Hymns You Love to Sing.....W., 3:30 P.M.	Old Testament Stories.....Sat., 9:00 A.M.
Celebrated Choirs.....Sun., 5:00 P.M.	Keyboard Harmonies.....Tue., F., 4:45 P.M.	Open Air Meeting.....Tue., 6:30 P.M.
Chapel Quartet.....Th., 11:15 A.M.	KYB Club.....Sat., 10:30 A.M.	Organ.....weekdays, 7:30 A.M.; M., Tue., Th., 11:00 A.M.
Cheer Up!.....Tue., Th., 9:30 A.M.	Let's Forget.....Tue., 7:30 P.M.; Sat., 2:30 P.M.	Organ Moods.....Tue., Sat., 10:00 A.M.
Chicagoand Preachers.....Sun., 4:30 P.M.	Let's Praise Him.....Sun., 8:00 A.M.	Organ Prelude.....Sun., 10:45 A.M.
Child Evangelism Fellowship, W., 11:00 A.M.	Living Water.....weekdays, 1:00 P.M.	Organ Recital.....Sun., W., F., 12:30 P.M.
Chorus Time.....W., 11:15 A.M.	Lutheran Hour.....Sun., 3:30 P.M.	Piano Classics.....M., 3:30 P.M.
Classic Miniatures.....Sun., 10:00 A.M.	Mail Bag.....Sat., 3:45 P.M.	Public Service Feature.....Sat., 12:30 P.M.
Community Salute.....M., W., F., 9:30 A.M.	Meditation.....weekdays, 7:45 A.M.	Question Hour.....W., 4:00 P.M.
Continued Story Reading.....Tue., to F., 11:30 A.M.	Melody Time.....Tue., 3:30 P.M.	Rainbow Gospel Trio.....Sat., 9:15 A.M.
Dairy Drama.....M., 12:30 P.M.	Memory Gems.....W., F., 8:15 A.M.	Religious News.....M. to F., 2:30 P.M.
Defense Program.....Sat., 9:45 A.M.	Men's Voices in Song.....Sun., 9:00 A.M.	Round Table.....Sun., 1:30 P.M.; Sat., 3:30 P.M.
Editor Speaks, The.....Sun., 1:00 P.M.	Message.....F., 10:30 A.M.; M., W., Th., 3:00 P.M.; W., 6:30 P.M.	Scandinavian Service.....Th., 4:30 P.M.
Faculty Recital.....Th., 10:00 A.M.	Midweek Devotional.....W., 6:30 P.M.	Science News of the Week.....M., 6:30 P.M.
Friday Morning Songsters.....F., 11:00 A.M.	Miracles and Melodies.....Sun., 9:30 A.M.; Mon., 6:45 P.M.	Shut-in Request Program.....M., 10:30 A.M.
From a City Tower.....F., 4:00 P.M.	Missionary Miniatures.....Sun., 6:45 P.M.	Sinfonietta.....weekdays, 1:30 P.M.
Gems of Melody.....weekdays, 5:30 P.M.	Morning Meditations.....Sun., 8:45 A.M.	Sketch in Dialogue.....Tue., Th., 9:45 A.M.
Girls' Glee Club.....Tue., Th., Sat., 5:15 P.M.	Morning Melodies.....weekdays, 8:30 A.M.	Solo Time.....Sun., 9:45 A.M.; Tue., 5:00 P.M.
Golden Moments.....Th., 5:00 P.M.	Morning Worship.....weekdays, 7:00 A.M.	Songalogue.....Sun., 2:00 P.M.; Sat., 6:30 P.M.
Golden Nuggets.....Tue., 3:45 P.M.	Music.....M., 8:15 A.M.; F., 3:45 P.M.	Songs of the Southland.....Sun., 10:30 A.M.
Good News.....F., 6:30 P.M.	Music and Meditation.....Tue., 4:00 P.M.	Story Behind the Song.....M., 7:15 P.M.; Sat., 4:45 P.M.
Good Reading.....Tue., 12:30 P.M.	Music Appreciation.....Sat., 4:00 P.M.	Story Time for Boys and Girls.....W., 4:30 P.M.
Gospel in Print.....M., 3:45 P.M.	Music of the Masters.....Sun., 2:30 P.M.	Strings and Voices.....Sat., 3:00 P.M.
Gospel Music.....Sun., 4:00 P.M.; weekdays, 2:00 P.M.	Musical Meditation.....W., 3:45 P.M.	Student Auditions.....Sat., 4:30 P.M.
Grace Notes.....Sun., 8:30 A.M.	Nature Sermons.....M., 4:00 P.M.	Student Pulpit, The.....Sat., 5:00 P.M.
Haven of Rest.....M., W., F., 5:00 P.M.	News Summary.....weekdays, 6:00, 8:00 A.M., 12:00 M., 6:00 P.M.	Sunday Morning Service.....Sun., 11:00 A.M.



The Necessity of Salvation

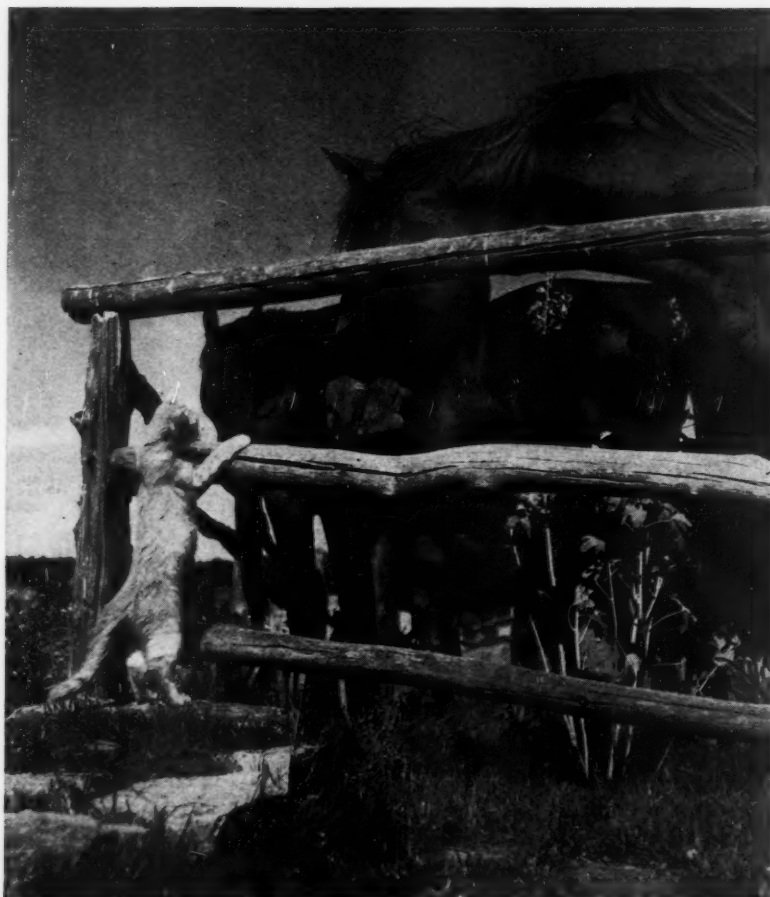
(Continued from page 20)

life in man. If man is mortal only, then he need not fear the day of judgment. But if man is immortal, as most of us believe he is, then salvation from sin and death is a matter of vital concern to us. The evangelist who calls, "Repent, for the kingdom of heaven is at hand," is doing a good work. He that saves souls is wise and is engaged in the most important business. Let us not complain about his methods, but let us pitch in and help him to bring lost souls to the light and the truth.



Men are questioning now as they never have questioned before whether Christianity is, indeed, the true religion. Christian men, it is for us to give our bit of answer to that question. It is for us to declare that the Christian faith, the Christian manhood, can do that for the world which the world needs. You say, "What can I do?" You can furnish one Christian life. You can furnish a life so faithful to every duty, so ready for every service, so determined not to commit sin, that the great Christian Church shall be the stronger for your living in it, and the problem of the world be answered.—*Phillips Brooks.*

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